THE

SACRED INTERPRETER;

OR

A PRACTICAL INTRODUCTION

TOWARDS

A BENEFICIAL READING,

AND

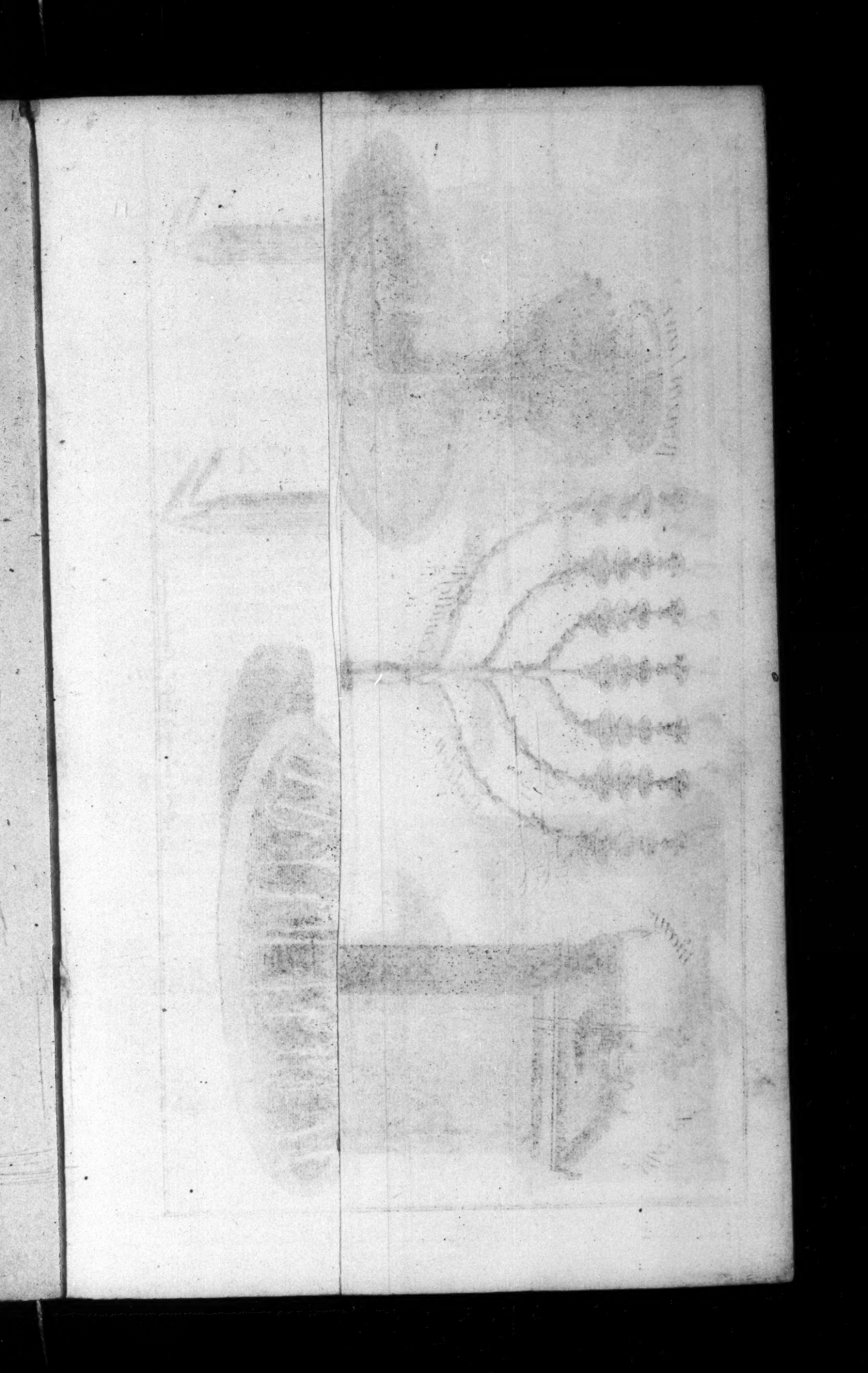
A THOROUGH UNDERSTANDING

OF

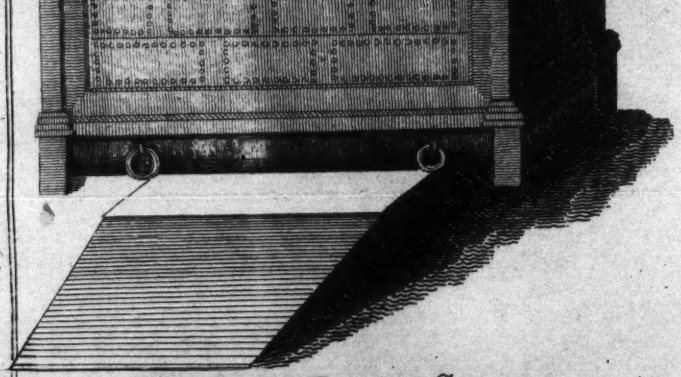
THE HOLY BIBLE.

IN TWO VOLUMES.


BRITISH MUSEUM




Alter of Incenſe.
Golden Candleſtick.
Brazen Laver.
Brazen Altar.
Ark of the Covenant.



Brazen Sea.





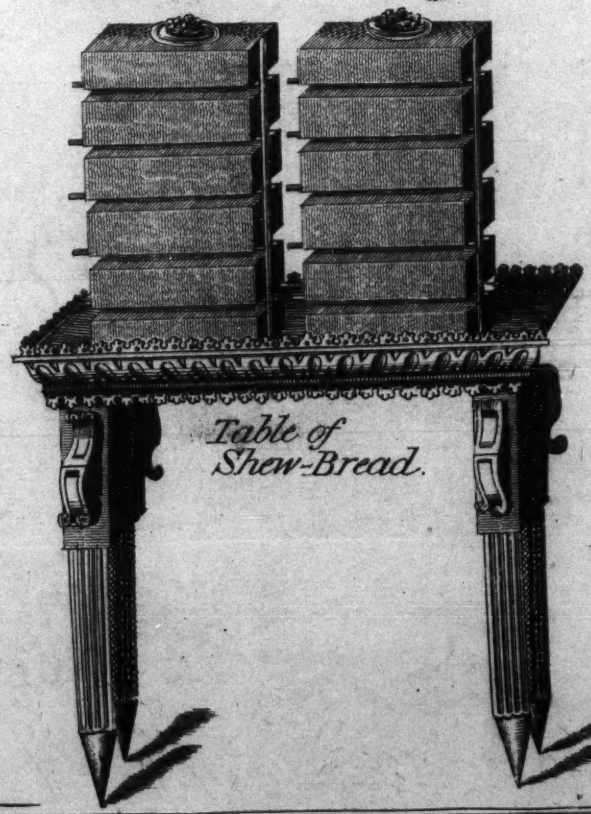


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THE

SACRED INTERPRETER;

OR

A PRACTICAL INTRODUCTION

TOWARDS

A BENEFICIAL READING,

AND

A THOROUGH UNDERSTANDING

OF

THE HOLY BIBLE.

CONTAINING,

I. A faithful History of the four ancient Monarchies, the ASSYRIAN, PERSIAN, GRECIAN, and ROMAN, absolutely necessary for the Knowledge of the Condition of the Jewish People.

II. A general View of the State of the Jewish Church, to the Destruction of Jerusalem.

III. Remarks on the Pentateuch, and the Prophets in the Old Testament; and on the Gospels, the Acts of the Apostles, and the Epistles in the New: shewing the Design and chief Scope of each book.

IV. An exact Chronology of the Holy Scriptures, taken from Archbishop USHER, and Mr. Archdeacon ECHARD.

V. A Dissertation upon Revealed Religion, and an Account of those Divines who have defended it.

VI. Difficult Texts of Scripture explained; with a Recital of such *Sacred Mysteries* as ought not to be made the Subject of Human Inquiry.

LIKEWISE

The several Parts of the HOLY LAND are compared with the Accounts given thereof by Modern Travellers. The Whole designed to render the Study of the Holy Scriptures more Easy and Instructive.

K

BY DAVID COLLYER,

LATE VICAR OF GREAT COXWELL, BERKS.

THE FIFTH EDITION WITH CUTS,

Revised and Enlarged, with complete INDEXES.

VOL. I.

CARLISLE,

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M,DCC,XCVI.


BRITISH MUSEUM

THE EDITOR
OF
THE FOURTH EDITION
TO
THE PUBLIC.

SCRIPTURE is certainly the beſt interpreter of Scripture; but it only is ſo to thoſe who have time and abilities to compare together the writings of the inſpired authors; that they may be able to diſcover, from the coincidence of the parts, the oneneſs of the whole: Beſides, this requires a knowledge of the original languages in which the books of Scripture were written, an acquaintance with ancient hiſtorical facts, and with the cuſtoms and manners of heathen nations alluded to in the Volume of Inſpiration.

But, as it will be eaſily granted, that this is not the caſe with the generality of Chriſtians, ſo it will be as readily allowed, that the ſtudy of the Scriptures becomes more eaſy and advantageous, when we have the writings of divines to aſſiſt us in our inquiries. The world abounds with writings of this kind; but thoſe, I believe, of greateſt uſe to the pious and judicious Chriſtian, are ſuch as give a rational, conciſe, and perſpicuous view of the ſeveral books which compoſe the Canon of the Old and New Teſtaments. The writer who has employed his labours to this end, ſhould be conſidered as having

having done eſſential ſervice to mankind. His writings ſhould be generally known and carefully ſtudied.

If a right underſtanding of the Scriptures is neceſſary to our preſent and future happineſs, and, if we ſhould accept of every aſſiſtance to attain this end, then the *Editor* hopes, that this edition of COLLYER'S SACRED INTERPRETER will be favourably received by the public. The title of the book ſhews what were the Author's views in writing it; for, it will be found, upon peruſal, a moſt uſeful help to promote an agreeable and profitable acquaintance with the word of God. The *Sacred Interpreter* has the approbation of learned, ingenious, and pious men, and is recommended by them, as proper to be read and digeſted by thoſe, whoſe office it is, to teach the truths and duties of the *Chriſtian Religion*. The private Chriſtian will alſo find it a book ſuited to his capacity; and, we may venture to affirm, that, next to the Bible, he cannot have a more valuable one in his poſſeſſion.

That a book of ſuch merit as the *Sacred Interpreter* may be more generally known, was one motive which influenced the Editor in the preſent publication: Beſides, there are ſo few copies of former editions of the *Sacred Interpreter* to be met with, that thoſe who wiſh to have the book, could not, but at a very advanced price: So that, if any apology is neceſſary, theſe two reaſons are a ſufficient one.

THE

PREFACE.

THE chief deſign of compiling this work, was to aſſiſt thoſe who are religiouſly diſpoſed, although unlearned, to read the Holy Scriptures with underſtanding, pleaſure and profit. For which purpoſe, the Author hath endeavoured, by a plain familiar method and ſtyle, to be the Reader's Guide, in his *ſearching of the Scriptures*, (ſeeing, as it hath been long ago* obſerved, "There is depth enough therein to exerciſe "the wiſe; and plainneſs enough to inſtruct "the weak; it being like unto a river, having its ſhallows and depths, where the lamb "may wade, as well as the elephant ſwim") particularly, by giving an account of ſome matters which ſeemed neceſſary to be conſidered.

In the firſt place, ſuch as the four Ancient Monarchies, and the ſcene of thoſe tranſactions mentioned in the Old and New Teſtaments,

* Greg. Mag. Epiſt. ad Leandr. c. iv. apud Forbeſii inſtruct. Hioric. Theol. l. iii. c. 30. ſect. 4.

ments, *viz.* the Land of Canaan, and the City of Jeruſalem; and alſo by an inquiry into the nature of Revelation and Inſpiration in general; the grounds on which we believe the Holy Bible to be the word of God; the reaſons why the Scriptures ought to be read by the common people, and the manner how they ſhould read them.

Secondly, Follows an account of the titles and diviſions of the Bible; with ſome general rules for the underſtanding thereof; together with a conciſe view of the hiſtory of the Jews, and the ſtate of the church, from the beginning, to the final deſtruction of Jeruſalem.

And for the Reader's better underſtanding of every part of the Bible, there are prefixed ſome general remarks on the Pentateuch, and the Prophets in the Old Teſtament; as alſo on the Goſpels, the Acts, and the Epiſtles, in the New; and throughout, the Reader is ſhewn the deſign and chief ſcope of each Book.

Further, becauſe our Saviour hath pronounced *him* to be *the happy perſon*, not only who may *know theſe things*, but who ſhall *do them*, ſuch *practical obſervations* are annexed, as tend to promote Religion and prevent miſtakes. There is alſo an addition of the *chief periods* of the Jewiſh Hiſtory, after the return

return from the Babylonian Captivity (where the Old Teſtament ends) to the time of Chriſt, and thence to the deſtruction of Jeruſalem by the Romans; together with a brief account of that dreadful Judgment, and of the ſtate of the City afterwards.

As to the Chronology of the Old Teſtament, Archbiſhop Uſher's Annals have been followed: And for the New Teſtament, Mr. Archdeacon Echard's Tables in his Eccleſiaſtical Hiſtory. From whence there is a Chronological Table drawn up, in ſuch a method, as will fully anſwer the deſign propoſed of *inſtructing the unlearned*, for whoſe further help, the diſtance of time is ſet down between every obſervable occurrence, from the beginning to the deſtruction of Jeruſalem.

The remarks interſperſed were made by the author in reading over the Primitive Writers of the church, and of ancient and latter Commentators, and a few of the Jewiſh Rabbies, (particularly the moſt judicious of them, Maimonides, according to Buxtorf's Tranſlation, with others as they are cited by Hottinger and Dr. Lightfoot,) as alſo the works of modern Divines who have defended *Revealed Religion*.

Our *literary Notes* contain no other Quotations than what are abſolutely neceſſary,

either to *confirm*, or more fully to *illuſtrate* what they refer to, in caſe theſe papers ſhould chance to fall into the hands of ſome perſon, more converſant in books than *thoſe* are for whom they are chiefly deſigned; particularly, any of the *younger Students* in *Divinity*, who may greatly improve by the remarks of others, and who are deſired to excuſe a few Repetitions, which may be of uſe to *common Readers*, and the Explanations of ſome uſeful Terms, which could not well be omitted, and without which they would not be intelligible to the vulgar.

The Subject, indeed, is the moſt noble; and worthy the purſuit of the utmoſt ſkill and diligence. And the Author humbly hopes he ſhall not any where be found guilty of miſguiding the Reader, by a wrong interpretation of God's holy word. What he comforts himſelf with, is, that as his office engages him frequently to conclude our holy Liturgy in *public*, with *granting us in this world knowledge of thy truth, and in the world to come life everlaſting*; ſo he can hope for the benefit of the ſame petition, as uſed on this occaſion in *private*; and that a ſincere deſire, as well as honeſt endeavour of aſſiſting his brethren to *ſearch the Scriptures* with delight and profit, may in ſome meaſure excuſe the defects either of learning or judgment, both with God and man.

Whatever

Whatever difficulties we may meet with, moſt certainly, great are our encouragements to a conſtant, diligent peruſal of the Holy Bible, above all other books whatſoever: Thereby we converſe with God himſelf, and his ſon Jeſus Chriſt; with the ancient Patriarchs, Prophets, and Apoſtles: We improve in the moſt excellent divine knowledge, ſuch as will follow our admiſſion into Heaven, and accompany us* thither: That true *wiſdom which is from above*, and will make us *wiſe unto Salvation*, procure for us riches which fade not away, with that glory, honour, and pleaſure, which earthly pomps, poſſeſſions, and enjoyments, (all the moſt ample rewards of other ſtudies,) are not ſo much as faint reſemblances or ſhadows of, and which ſhall never be diminiſhed nor taken from us.

Where any part of Holy Scripture is explained in general, or according to ſuch Doctrine or Practice, of which ſome Readers may not have the ſame opinion with the Author; he hopes it will appear, that, if there be not enough ſaid to *convince*, there is nothing that can juſtly *offend* any unprejudiced ſearcher after Truth. What relates to the Jewiſh Hiſtory, after their return from the Babylonian Captivity, is extracted from the Maccabees, and Joſephus; of which it may not be

* Diſcamus in terris, quarum nobis ſcientia perſerveret in cœlo. Hieronym Epiſt. ad Paulinum.

improper to give ſuch Readers, who may be unacquainted therewith, a ſhort account.

Of the two firſt books of Maccabees, the firſt hath been moſt eſteemed, as being the more accurate hiſtory, though written by an *uncertain Author*, and after the *ſpirit* of *prophecy* ceaſed in the church of the Jews; and therefore was not received into their Canon, nor owned as ſuch by Chriſt and his Apoſtles: Nor did the primitive Chriſtians receive theſe Apocryphal Books as ſtrictly *canonical*; however, they allowed them to be read in churches, as containing *divers matters* which tend to *Edification*, and (what is moſt to our purpoſe) relied on the *truth* of the *hiſtory* therein recorded.*

As for Joſephus†, he was a learned and religious Jew, deſcended from the Prieſtly family, and born in the year of Chriſt thirty-ſeven, that is, about four years after our Saviour's aſcenſion into Heaven. When the Jewiſh wars againſt the Romans broke out, he took up arms, and was a governor and captain in Galilee, and bravely defended his

* Gerhardi loc. com. de ſacr. ſcripturâ chap. vi. ſect. 230, &c. Beveregii Codex, Can Eccleſ. Prim. l. ii. c. 9. ſect. 3. Du. Pin's Canon, &c. l. i. c. 1. ſect. 15. And Dean Prideaux's Connect. par. ii. b. 3. ſub anno 166.

† See the firſt diſcourſe at the beginning of L'Eſtrange's edit. concerning Joſephus.—N. B. For the uſe of the Engliſh

his country, till at length he was taken priſoner; but being afterwards releaſed, when the wars were over, he wrote the hiſtory of them at large. Soon after, he compoſed the *Antiquities of the Jews*, in ten books, from the time of their being firſt a people and nation. From whence, that account of the Jewiſh affairs is chiefly taken which is not mentioned in the Holy Bible, and more eſpecially concerning their dreadful deſtruction; wherein Joſephus was a ſorrowful eye-witneſs, and upon which he declared himſelf to be of opinion, that *God hath forſaken his nation, and was gone over to the Romans.**

Two cautions here ſeem neceſſary to be given the Reader concerning the Holy Scriptures, *viz.* Firſt, Where they ſpeak only in *general*, we ſhould not be over curious to dive into *particulars* which *God* hath not *revealed*; ſuch as *the manner how the creatures were at firſt formed, the application of ſome general prophecies*, the deſign whereof does not appear

Engliſh reader, the quotations out of Joſephus are for the moſt part according to that verſion; but, compared with, and ſometimes brought nearer to the original of Dr. Hudſon's Oxford edition, wherein the number of the chapters in our notes, agree with thoſe in L'Eſtrange's edition.

The quotations out of the eccleſiaſtical hiſtorians, as Euſebius, Socrates, &c. are according to the Engliſh tranſlation, Cambridge, 1683, with Valeſius's notes, compared with the Greek edition of Geneva, 1612.

* Wars, B. iii. chap. 14.

appear in the prophets themſelves, nor hath been explained by the Holy Spirit in the New Teſtament, and which therefore cannot be known till their accompliſhment; the diſtinct nature of God, and the Holy Trinity; the manner of uniting the Human to the Divine Nature of Chriſt; God's eternal Decrees; the particular manner of the Reſurrection, and of re-uniting the Soul and Body; the Seaſon and Method of the Converſion of the Jews, and ſuch like. In reſpect to which, let us be wiſe to ſobriety, and not exerciſe ourſelves in things too high and wonderful for us: But be content with what God hath thought fit to *reveal*, and make a proper uſe of ſuch his Divine Revelation. Where the Scripture hath not a *tongue to ſpeak*, it is not our buſineſs to *inquire*; for that would *miniſter queſtions* which can never be reſolved, and hinder us from godly edifying, and from purſuing the main deſign of God's holy word, which tends to the increaſe of faith and charity, out of a pure heart and a good conſcience: From which, as the Apoſtle complained in his time, "Some having ſwerved, have turned aſide unto vain jangling," On the other hand, it is certainly ſafe for us to be *ignorant* of what God hath not revealed.

We can never hope to attain the knowledge of Divine Matters, ſo as to be inflam-

ed

ed with the love and expectancy of them, without a pure heart and fervent prayer. The penman of the Scriptures is Jehovah, the ſubject is holy, and therefore, we are not to indulge impure thoughts, nor harbour any wilful ſin, whilſt we read, or would underſtand and profit by them; "For without "holineſs no man ſhall ſee, or know, the "Lord; but, if any man do his will, he "ſhall know of the doctrine whether it be "of God." Nor can we expect the divine aſſiſtance, without prayer to him, "who is the author of every good and perfect gift;" and in this caſe more particularly, it is he "who commanded the light to ſhine out of "darkneſs, that muſt ſhine in our hearts, to "give the light of the knowledge of the glo-"ry of God." Seeing therefore we lack this heavenly wiſdom, we are to aſk of God, that giveth to all men liberally, and upbraideth not. And we cannot better pray to him for this pupoſe, than by that Divine Form which his ſon hath taught us, *(Our Father, &c.)* concluding with this excellent Collect of our Liturgy.

Bleſſed Lord, who haſt cauſed all Holy Scriptures to be written for our learning, grant that we may in ſuch wiſe hear them; read, mark, learn, and inwardly digeſt them; that by patience and comfort of thy holy word,

word, we may embrace and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

THE

THE

SACRED INTERPRETER.

PART I.

CHAP. I.

Of ſome Matters neceſſary to be conſidered in the firſt Place.

SECTION I.

An Account of the Four Ancient Monarchies; neceſſary for the underſtanding of the State and Condition of the Jews, and thereby of the Holy Scriptures.

AS in the ſeveral ages of the world, a great many particular countries were governed by their reſpective kings, ſo there were four principal or great monarchies, which ſucceeded each other, and which had the chiefeſt authority and power, and the largeſt dominions in ſubjection under them: In the hiſtories of which, thoſe who

read the unexpected and moſt ſurpriſing ſucceſs on the one hand, and at other times, the no leſs wonderful diſappointments, cannot but obſerve the providence of God, both in the firſt eſtabliſhment of, and alſo in the periods put to each of them, and the changes made from the one to the other when the divine pleaſure had once been accompliſhed, and the ends brought about for which they were at firſt ſupported, and afterwards diſcontinued [a].

Theſe principal monarchies were the Aſſyrian, the Perſian, the Grecian, and the Roman.

Firſt, the Aſſyrian, founded by Nimrod [b], about the year of the world 1771, who had his ſeat at Babel, or Babylon, on the river Euphrates, whence the country was called Babylonia; and alſo at Nineveh, ſo called from his ſon Ninus, on the river Hiddekel, the ſame with Tygris [c]. This empire continued above fourteen hundred years, till a conſpiracy being entered into by Arbaces and Beleſis, the deputy governors of Media and Babylon, againſt Sardanapalus, an effeminate prince, a [d] diviſion was made of the monarchy in the year

[a] So viſible alſo, in other ages, was the hand of God in the ſubverſion of the Greek church, which was become very corrupt in faith and practice, and in the conqueſt of the Grecian emperors, at the firſt enterpriſed by a ſmall number of undiſciplined Arabians or Saracens under Mahomet and his ſucceſſors, the Cailiffs, till at length they became maſters of Syria, Paleſtine, and Egypt, and extended their conqueſts as far as Perſia. See Ockley's hiſt. of the Saracens, Part I.

To theſe afterwards, the Turks, another fierce nation of people, oppoſed themſelves, till at length they became their maſters, having embraced the Mahometan religon, which they found ſo agreeable to their own tempers and manners, and transferred the imperial authority to themſelves. [b] Gen. x. Uſſer Annal, *A. M.* 1771. [c] Gen. x. 11. the marginal reading. *Bochartus apud Pool & Patrick in loc.* [d] Uſſer, *A. M.* 3257.

of

of the world 3257; when Arbaces, governor of Media, called in ſcripture Tiglathpileſer [e], one of the chief conſpirators, ſeized upon Media and Perſia and the neighbouring provinces; and alſo upon Sardanapalus deſtroying himſelf in a funeral pile at Nineveh, he was owned king of Aſſyria, and reſided at Nineveh. Beleſis, the other of the conſpirators, governor of Babylon, called Nabonaſſar, and in ſcripture Baladan, [f] made himſelf king of Babylon, in Chaldea; and there his ſucceſſors reſided for ſixty ſix years, till the year 3323; when the ſeed royal failing at Babylon, Eſarhaddon, then king of Aſſyria, obtained Babylon too, and reunited it to the ancient Aſſyrian monarchy, [g] which is alſo called by the name of the Babylonian or Chaldean monarchy, from thoſe kings who kept their court at Babylon, a city of Chaldea, as thoſe eſpecially did who ſucceeded Eſarhaddon. This monarchy is reckoned to have laſted near ſeventeen hundred years, either in a larger or ſmaller extent, from the firſt beginning thereof by Nimrod, to its period by Cyrus.

Many of the Aſſyrian and Babylonian kings were as ſcourges in the hands of God, to chaſtiſe both the kingdoms of Judah and Iſrael for their ſins. Such as Pul, who is ſuppoſed to be the father of Sardanapalus, [h] and Tiglathpileſer who ſubdued and carried into captivity a great many from the northern parts of the kingdom of Iſrael, as about Galilee and Gilead; [i] and Salmaneſer, and after him Eſarhaddon made captive the reſt of the ten tribes: [k] and at length Nebuchadnezzar, king of Babylon, carried away alſo the two tribes of

[e] 2 Kings xv. 29. [f] 2 Kings xx. 12. [g] Uſſer, *A. M.* 3323. [h] 2 Kings xv. 19. 1 Chron. v. 26. [i] 2 Kings xv. 29. [k] 2 Kings xvii. 6, 24. compared with Ezra. iv 2, 10.

Judah and Benjamin, which is called the Babylonian captivity [l].

The ſecond monarchy was the Perſian, or of the Medes and Perſians, eſtabliſhed by Cyrus the ſon of Cambyſes, king of the Perſians, in the year of the world 3466; which continued about two hundred and eight years, till Alexander put an end to it by conquering the Perſians.

This Cyrus was choſen general of the Medes and Perſians, in their war againſt the Aſſyrians or Babylonians. At length he took the city Babylon, Belſhazzar, the king thereof, being ſlain. For the preſent, Cyrus left the city and kingdom of Babylon to his uncle Cyaxares, the king of Media, called in ſcripture Darius the Median [m]. But after his death, Cyrus had the poſſeſſion of the whole eaſtern empire, his father Cambyſes king of Perſia being alſo dead: So that now Cyrus was the firſt Perſian monarch in the year of the world 3468. He releaſed the Jews from the Babylonian captivity, and his ſucceſſors permitted them to ſettle again in their own land, as in the books of Ezra and Nehemiah.

The third monarchy was the Grecian, founded by Alexander the Great, king of Macedon in Greece, after he had overthrown the Perſian army, in the year 3674. This monarchy laſted about three hundred years, till Auguſtus was made emperor of Rome. Alexander being dead, each of his captains ſeized on what ſhare they could of his vaſt dominions; of which four kingdoms were the moſt conſiderable, viz. Egypt, Syria, Greece, and the Leſſer Aſia or Pergamus, which continud till the Romans ſubdued them. Whilſt Alexander lived, the Jews were permitted their own laws and religion in

[l] 2 Kings xxiv. [m] Dan. v. 31.

peace;

peace; but under his ſucceſſors, eſpecially the kings of Egypt and Syria, they often ſuffered much, tho' they were ſometimes favoured by them.

The fourth monarchy was the Roman, eſtabliſhed in the year 3976, when Octavius, afterwards ſurnamed Auguſtus, had the ſole adminiſtration of the Roman government conferred on him, about twenty ſeven years before Chriſt: For the better underſtanding whereof, it may be here obſerved, that at the firſt, the Romans had been governed by kings and afterwards for many ages in the form of a commonwealth, wherein there were ſenators or magiſtrates, (ſomewhat like unto our parliament-men,) as alſo two chief officers, yearly choſen, called conſuls. But, at length, diſcords and factions among themſelves, and the ambition of ſome of their generals, occaſioned civil wars, which were managed chiefly between two great men, who headed the reſt, *viz.* Julius Cæſar and Pompey. Such was the ambitious ſpirit of theſe two, that it was remarked of them, that neither could Pompey endure an equal, nor Cæſar a ſuperior. At length it came to a battle in the plains of Pharſalia in Theſſaly, where Pompey being beaten, fled into Egypt; but there, inſtead of being ſuccoured, he was baſely murdered. Cæſar, being quit of his rival, managed his intereſt ſo at Rome, that he was by degrees made perpetual dictator. The dictator among the Romans was an officer having abſolute power for a ſhort time, on great and urgent occaſions; but Cæſar being made perpetual, put an end [n] thereby to the form of government, and the chief authority of the ſenate, and became in effect as ſole emperor; but he was ſoon after ſlain in the ſenate-houſe

[n] Dion Caſſius, *l.* 51. ad Initium, τοτε πρωτον ο Καισαρ το ρατος παν μονος εχειν.

by

by ſome who affected the ancient liberty of the commonwealth. This occaſioned new diſturbances, and a new civil war between Octavius, called alſo Octavianus, the nephew and adopted ſon of Julius Cæſar, and Anthony, one of the conſuls. But after ſome time, Octavius, partly by his wit and policy, and partly by his valour and good ſucceſs, with ſome mixture of ſeverity towards his opponents, having vanquiſhed Anthony, gained ſo much upon the ſenate, as to have the whole authority put into his hands, to do whatſoever he pleaſed [o]: and alſo a new title conferred on him, which was that of Auguſtus; a term, which in their language was wont to be applied to what was ſacred to their gods, and imported ſomewhat majeſtic and venerable above the common ſtate of human affairs [p]: which authority and title he enjoyed to his death, as all his ſucceſſors the Roman emperors did for many ages following, together with that of Cæſar, from Julius Cæſar, before-mentioned, who adopted him; it being the cuſtom [q] of the Romans, that the perſon adopted ſhould take the name of the one who adopted him. Hence the Roman emperor is often in ſcripture called Cæſar and Auguſtus [r].

Among other nations, the Jews became ſubject to the Romans. In this emperor Auguſtus's time there was an univerſal peace, and Jeſus Chriſt, the Meſſiah and Saviour, was born into the world.

Farther, as to theſe four chief monarchies, one particular phraſe is to be taken notice of, which expreſſes their authority and dominion, as if it

[o] Αυτοκρατωρ οντως, Dion. Caſſ. l. 53. p. 591. [p] Dion. Caſſ. ib. p. 581. πλειου τι η κατ ανθρωπους ων, and which he ſays, the Greeks interpret by σεβαστον, venerable, or to be adored. [q] Dion. Caſſ. l. 46. [r] As Luke ii. 1. and iii. 1. and Acts xxv. 8, 21, &c.

extended

extended over the whole world, according to the lofty way of ſpeaking uſual in the eaſtern countries: Thus, [s] it is ſaid of the Aſſyrians and Babylonians, that "they made the world a wilderneſs:" And [t] Nebuchadnezzar "the king to all people, nations, and languages, that dwell in all the earth [u];" and Cyrus the Perſian ſays, "that God hath given him all the kingdoms of the earth [v]." Accordingly, among the modern Perſians, their king is ſtiled the companion of the ſun [w]; and no doubt, together with the imperial power and dominion, the ſaid lofty title came from the Babylonians and Perſians to the Greeks, and ſo to the Romans; for of the Grecian monarchy it is ſaid [x], that it ſhould bear rule over all the earth [y]; and as for the Roman [z], "there went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed [a];" ſo the goſpel was to be preached in all the world, that is, chiefly up and down the Roman empire, before the deſtruction of Jeruſalem [b].

[s] Iſaiah xiv. 17, 26. [t] Dan. iv. 1. [u] So alſo Dan. ii. 38. and chap. iii. 29. [v] Ezra i. 2. [w] Tavernier of the Iſle Formoſa, chap. 8. [x] Dan. ii. 39. [y] There is an inſcription in one of Conſtantine's medals, like the Perſian ſtile aforementioned, *Soli invicto comiti. Numiſmata Dolfi Occonis*, p. 461. [z] Luke ii. 1. [a] Οἰκουμένη and according to their own hiſtorians, *Imperium orbis terrarum.* [b] Matt. xxiv. 14. Rom. i. 8.

SECTION

SECTION. II.

A ſhort Account of Canaan, the Land of the Jews.
SEE THE MAP.

First, *Of the ancient Inhabitants before the Iſraelites.*

AFTER the flood, the world was peopled or inhabited by Noah and his family. This Noah had three ſons, Shem, Ham and Japhet. His ſon Ham had four ſons, of which the youngeſt was Canaan. Now, the firſt inhabitants of the land of the Jews were chiefly thoſe who deſcended from Canaan: Thence it was called the *Land of Canaan*; and it was divided into ſeveral parts, and thoſe called after the names of Canaan and his ſons[a]. Upon the ſea-coaſt dwelt the Paleſtines or Philiſtines, who came from ſome of the deſcendants of Mizraim, Canaan's brother[b]; whence, in after ages, the whole country was called Paleſtine. It contains in length about two hundred miles; in breadth eighty[c]

Secondly, In the time of Joſhua; when the children of Iſrael were to take poſſeſſion of the land, there were ſeven nations or petty kingdoms in it[d], *viz.* the Hittites, Gergaſhites, Amorites, Canaanites, Perizzites, Hivites, and Jebuſites; of which the Amorites had extended their conqueſts beyond Jordan, and having overcome the Moabites, placed themſelves in their country, between the rivers Arnon and Jabock, and drove the

[a] For which ſee Gen. x. 15 to 20. [b] Gen. x. 13, 14. [c] Heylin. [d] Reckoned up Deut. vii. 1.

Moabites


A
NEW MAP
OF
CANAAN, EGYPT,
AND
PARTS ADJACENT
MEDITERRANNEAN
MOUTHS OF THE NILE
Raschid
Tarrhea
Thamiatis
Alexandria
Bubastis
Cynopolis
Mendes
DELTA
Mareotis L.
Sais
Andropolis
Naucratis
Fithine
Old Canal
Bubastus
Thaubasion
Busiris
Heroum
Serapin
Desert of Shur
Latopolis
Succoth
Hazeroth
Libnah
Desert of Etham
Migdol
Heropolis
Pihahiroth
Baal Zuphon
Arsinoe
Suez
ARABIA
Clesma
Marah
Kibroth-hattaavah
Elim
Wilderness of
Daph-kah
Sin
Alush
Mt Horeb
Pharan
Rephidim
RED
Temphun
Jovis Casii
Amalekites
Pelusium
Migdol
Phagroreopolis
Magar
Memphis
Pyramids
Babylon
Cairo
EGYPT
Schenus Manchras
Moeris L.
RIVER
Labyrinthus
Dyonysias
Heliopolis
Aphroditopolis
Ptolemais
Feium L.
Cane
Themonapsi
Cynopolis
Royal Canal
Hypponon
HEPTANOMIS
Canal
Joseph's
NILE
Oxyrinchus
Pons Artimedos
Antinopolis
S


SYRIA
Damascus
Sidon
Enos
Tyre
HAGARINES
Acho
Mt Carmel
Dor
Tiberias
Gilead
Ammon
Mahanaim
Arnon
AMMONITES
Jericho
Bezer
Rabbath
Jahaz
Jerusalem
Mt of Olives
Bethlehem
Eshtaolon
Mephaath
Moab
Midian
MOABITES
Gaza
Philistines
Ashdod
Ashkelon
Hebron
Beersheba
Arad
Hasharoah
Rhinocorura
Amalekites
Desert of Kadesh
Kadesh
Ramah
Sodom
Zoar
Oboth
Punon
Rimmon
Rithmah
Mithcah
Salmoah
Mt Seir
Petra
Hazeroth
Magar
EDOM
Makkeloth
Moseroth
Themah
Haradah
Bene-jaakan
Horsan
Hor Hagidgad
DESERT
Ezion
Elath
Tothathah
Ebronah
Esiongaber
OF
ARABIA
Mt Horeb
Mt Sinai
Rephidim
Scale of 100 British Statute Miles
SEA
33
32
31
30
29
28
35
36
37
38 East from London

A 5

C

Moabites to the ſouth of Arnon[e]. Theſe ſeven nations were the people which the children of Iſrael were to root out, and to ſettle themſelves in their places; as they did for the moſt part: Though ſome of the old inhabitants remained ſtill, to be as thorns in their ſides[f]; as they of Tyre and Sidon, and the Jebuſites, who dwelt in or about Jebus or Jeruſalem, and the Philiſtines, a ſtrong and warlike people on the ſea-coaſt; by whom God afterwards often puniſhed the Iſraelites, when they ſinned againſt him. On the weſt was the Mediterranean Sea, called the Weſt ſea. On the north-weſt was Canaan ſtrictly ſo called, or Phœnicia. On the north and north-eaſt were mount Libanus and Syria. On the ſouth were the Edomites or Idumæans, the poſterity of Eſau, Jacob's brother, who, for ſelling his birthright for ſome red Pottage[g], was named Edom, that is in the Hebrew, Red, among whom lived the Amalekites, ſo called, properly, becauſe deſcended from[w] Amalek, grandſon of Eſau[h]. On the other ſide the Dead Sea were the Moabites, who proceeded from Moab, one of Lot's ſons, being bounded by the river Arnon. Beyond them, ſouth-eaſtward, were the Midianites, the deſcendants of Midian, one of the ſons of Abraham, by Keturah. Beyond Arnon, northwards, were the Amorites, between the river Arnon on the ſouth, and Jabock on the north. Beyond them, to the north, was the kingdom of Baſan, &c. On the eaſt ſide of the river Arnon were the Ammonites, who deſcended from Ammon, the younger of Lot's ſons.

[e] Numb. xxi. 24. [f] Judg. i. 27, and chap. ii. 20. to the end of the chapter. [g] Gen. xxv. 30. [h] Gen. xxxvi. 12.

[w] It is more probable, that the Amalekites were deſcended, as ſome Arabian writers affirm, from Amalk or Amalek, the ſon of Ham, and grandſon of Noah.—See Newton on prophecy.

Thirdly, when the country was ſubdued by the children of Iſrael, it was divided into twelve parts, like ſo many provinces or ſhires, called tribes, according to the number of Jacob's twelve ſons, [i] only Levi's family, who were to attend on the prieſt's office and holy rites, without any worldly incumbrance, had, beſides the firſt-fruits, and their ſhare of the offerings, the tenth of the product of all the country [k], and no diſtinct part or lot, but had towns allotted them, diſperſed among all the tribes, which towns had their ſuburbs, and ſome land round about them [l]. And Joſeph's two ſons, Ephraim and Manaſſeh, having been adopted by Jacob, were made heads of tribes [m], and they two are reckoned inſtead of Joſeph and Levi: So the twelve tribes were, Judah Benjamin, Simeon Dan, Aſher, Napthali, Zebulon, Iſſachar, Gad, Reuben, Ephraim, and Manaſſeh, of which Reuben's and Gad's, and half Manaſſeh's tribe, had their part beyond Jordan [n]. Dan was reckoned the utmoſt ancient town northwards of Canaan, as Beerſheba was ſouthwards: Hence that ſaying in ſcripture, from Dan to Beerſheba, that this, from one end of the land to the other.

Fourthly, When Jeroboam made the breach [o], four hundred and ſeventy-ſix years after their firſt ſettlement, the kingdom was divided, and one part, which adhered to Rehoboam, Solomon's ſon, was called the kingdom of Judah, conſiſting of two tribes, Judah and Benjamin, the chief city whereof was Jeruſalem; and the part that Jeroboam reigned over, was called the kingdom of Iſrael, and conſiſted of the remaining ten tribes, of which Samaria was the chief city.

[i] Joſh. xiii. to chap. xxi. [k] Num. xviii. 21. [l] Num. xxxv. Joſhua xxi. [m] Gen. xlviii. [n] Num. xxxii. [o] 1 Kings xii.

Fifthly,

Fifthly, When the Aſſyrians about two hundred and fifty four years after the diviſion above-mentioned had carried captive thoſe of the children of Iſrael, or the ten tribes, they placed ſtrangers in the chiefeſt part of the country, *viz*, Samaria; ſome remains of the ten tribes ſtill continuing in the northern parts of Galilee; of which afterwards.

Sixthly, When the Babylonians, a little above a hundred and thirty years after the deſtruction of the kingdom of Iſrael, had carried away captive the people of the kingdom of Judah, their part of the country lay deſolate and uninhabited, till the Jews returned from their captivity.

Seventhly, After the Jews returned from the Babylonian captivity, and ſo in the time of the ſecond temple, and in the days of Chriſt, the chief part of their country, on this ſide Jordan, was divided into three diſtinct provinces; as Judea, being the ſouth part, Samaria about the middle, and Galilee the north part: of theſe Judea was the moſt renowned, in which was the city of Jeruſalem, and therein the temple. Samaria was where the Cuthites or Samaritans dwelt, whoſe anceſtors the king of Aſſyria ſent thither, when he had carried away captive the ten tribes of the children of Iſrael[p]. Upon this account theſe Samaritans were odious to the Jews. Galilee was divided into the upper, that lay moſt northward, called Galilee of the Gentiles, becauſe it was next them, or nearly encompaſſed by them, and poſſibly inhabited by Gentiles, as well as Jews; and the lower Galilee, that was next to Samaria. In Galilee, on the ſea-coaſt, was Cæſarea, a city built by Herod, and made the metropolis or head city of the province of Paleſtine by the Romans, and the

[p] 2 Kings xvii. 24.

reſidence of the Roman governors of Judea, ſuch as Felix and Feſtus, who are mentioned in the Acts of the Apoſtles. In the ſame country was Nazareth, the place where Joſeph and Mary lived, and our Lord Chriſt, till his manifeſtation of himſelf; whence his followers were called Nazarenes. Here alſo were Bethſaida and Capernaum, which places are ſo often mentioned in the New Teſtament for Chriſt's reſorting ſo much to them, and teaching the people there. Near this ſea was alſo the mount or hill on which Chriſt ſat when he preached the ſermon [q]. Again, Galilee was the country out of which Chriſt choſe twelve Apoſtles, and which he was wont much to frequent. Here alſo he ſhewed himſelf alive after his reſurrection. And yet this part of the country, and the people in it, were deſpiſed by the reſt of the Jews, as rude and unlearned. Their very ſpeech was broad and differed from [r] others. Hence Peter was diſcovered, [s] that he was a Galilean, for his ſpeech betrayed him; and they were generally eſteemed a barbarous and rough people, remarkable neither for religion nor good manners; ſo that the Jews and Gentiles thought that they could not reproach our Saviour and his Apoſtles more than by calling them Galileans [t]. Hence appears the humility of Chriſt, in chuſing ſuch a place to live in, and his divine power too, who founded his church, and converted the world by ſuch inſtruments as were moſt unlikely in themſelves to produce any thing either great or good.

[u] As for that part of the country which lay on the eaſt ſide of Jordan, formerly the ſeat of the

[q] Matth. v. vi. and vii. [r] Mat. xxvi. 73. [s] Lightfoot. Centuria Chorogr. in Mat xxvi. 73. [t] See John i. 46. and chap. vii. 52. [u] Read 1 Cor. i. 27, &c.

Amorites,

Amorites, and after them of the tribes of Reuben and Gad, it was called Peræa, or the country beyond Jordan; on the north ſide of which was Iturea and Trachonitis. The bordering country on the ſouth had the ſame name as formerly, namely Idumæa.

The river Jordan runs along this country from north to ſouth [v]. "As you paſs along the "plains of Jericho, towards this river, within about "a furlong of it, there runs along a ſmall deſcent, "which you may fitly call the firſt or outermoſt "bank; as far as which the river does, or at leaſt "anciently did, overflow, at ſome ſeaſons of the "year, *viz.* at the time of harveſt [w]. After "having deſcended the outermoſt bank, you go "about a furlong upon a level ſtrand, before "you come to the immediate bank of the river. "This ſecond bank is beſet with buſhes and trees, "ſuch as Tamariſk, Willows, Oleanders, *&c.* "that you can ſee no water till you have made "your way through them. In this thicket an-"ciently (and the ſame is reported of it at this "day) ſeveral ſorts of wild beaſts were wont to "harbour themſelves, whoſe being waſhed out of "their covert by the overflowings of the river, "gave occaſion to that alluſion, Jer. xlix. 19. "*He ſhall come up like a lion from the ſwelling of* "*Jordan* [x]." This river, when it has run down as far as the lower Galilee, opens into a broad water, *viz.* into the ſea of Galilee, which is called alſo the Sea of Tiberias, and the lake of Geneſareth, becauſe on the banks thereof was the city

[v] The head or ſource thereof is at a place called Phiala, where the water ſtands always at a ſtay, the baſon brimful; whence it paſſes under-ground to Panion, and there comes forth again. See Joſephus, W. Book iii. chap. 18. [w] Joſhua iii. 15. [x] Maundrell's Journey to Jeruſalem.

of

of Tiberias, and a tract of land called Geneſareth. It is reckoned to be about twelve or fifteen miles in length, and five or ſix in breadth [y], Joſephus writes, "The breadth thereof is forty furlongs, and beſides thoſe a hundred more (or a hundred and forty) in length [z]; and that it has in it [a] great variety of fiſh, which, for taſte and ſhape, are not to be found any where elſe." Beyond this the river grows narrow, and runs along to the very ſouth-end of the country, falling at laſt into the Dead Sea, where of old, was Sodom and Gomorrah, which were conſumed by fire and brimſtone thrown down from heaven.

Sometimes there is mention made in ſcripture of a wilderneſs, or deſart. But the deſarts among the Jews were not places altogether uninhabited, but, as with us, the country is in reſpect to cities or principal towns, ſo were the deſarts in the Jews' land, namely, places more open and common, where were hills and woods, and ſome towns here and there: [b] Such was the wilderneſs of Judea [c], and the wilderneſs of Paran, where Nabal dwelt [d]. A judicious modern author ſays of the wilderneſs of St. John Baptiſt, "A wilderneſs it is called, as being very rocky and mountainous, but it is well cultivated, and produces plenty of corn, and vines, and olive trees [e]."

Again, we often read in ſcripture of caves and dens in the mountains and rocks; ſome of which were large; ſuch as thoſe [f], in which Obadiah hid an hundred men of the Lord's prophets, by fifty in a cave. The five kings diſcomfited by Joſhua

[y] Thevenot's Travels, Part I. B. ii. Ch. 55. [z] Joſephus, W. B. iii. Ch. 9. Hudſon's Edit. Sect. vii. [a] Ibid. B. iii. Ch. 18. [b] Lightfoot, Horæ in Matth. iii. 1. [c] Mat. iii. 1. and Luke i. 80. [d] 1 Sam xxv. 1, 2. [e] Maundrell's Travels. [f] 1 Kings xviii. 13.

hid

hid themſelves in a cave in Makkedah [g], and David eſcaped to the cave Adullam [h]. Theſe caves and dens ſeem to have been cut out of the rocks and mountains, for a ſhelter and refuge in time of war; and it is probable the Canaanites, a warlike and gigantic people, might have digged many of them, and that the Iſraelites increaſed the number. Thus we find, that when the hand of Midian prevailed againſt Iſrael, the children of Iſrael made them dens that are in the mountains, and caves and ſtrong holds [i]. And the people in diſtreſs did hide themſelves in caves and rocks, and in pits [j].

Concerning the fruitfulneſs of this country; God himſelf promiſed the Iſraelites [k], that it was a good land, a land of brooks, of waters, and fountains, a land of wheat and barley, and vines, and fig-trees, a land of oil, olive, and honey. Joſephus [l] ſays of it, "In both the Galilees there "are fat and fruitful paſtures, and they are plant-"ed with all ſorts of trees, ſo as to entice even "thoſe who are no great lovers of huſbandry: "there are cities and villages in abundance, by "reaſon of the fruitfulneſs of the ſoil, &c. The "country of Samaria is wonderfully fruitful: "there is great plenty of graſs, and it yields a "large increaſe of milk. Judea, like Samaria, is "mountainous and rich, fit for huſbandry, and "well ſtored with trees."

As to the condition of it now, the foremen-tioned late ingenious and judicious traveller gives the following [m] account; *viz.* that he has travelled from

[g] Joſhua x. xvi. [h] 1 Sam. xxii. [i] Judges vi. ii. [j] 1 Sam. xiii. 6. [k] Deut. viii. 7, 8. [l] Maundrell's Travels. Book iii. Ch. 2. Gr. Ch. 3. [m] Ibid. Thevenot Trav. Part I. Book ii. Ch. 54, & 56. Mr. Sandys

from Acra, or Accha, called anciently Accho [a], and in after-times Ptolemais, through part of the tribes of Aſhur, Zebulon, Manaſſes, and Epharim, for about twenty-one hours journey, that, is ſixty three miles at three miles by the hour, it was for the moſt part very fertile, but uncultivated, only ſerving the Arabs, who are the chief poſſeſſors of the country, for paſturage; but that "All "along one day's journey, before he came to "Jeruſalem, and alſo as far as he could ſee round, "inſtead of delicious plains he had before paſſed "through, he diſcovered a quite different face "from what it had before, preſenting nothing to "the view in moſt places, but naked rocks, "mountains and precipices [b]; at the ſight of "which pilgrims are apt to be aſtoniſhed, finding "the country in ſuch an inhoſpitable condition, "concerning whoſe pleaſantneſs and plenty they "had before formed in there minds ſuch high ideas, "from the deſcription given of it in the word of "God: But it is obvious for any one to obſerve, "that thoſe rocks and hills muſt have been anci-"ently covered with earth, and cultivated, and "made to contribute to the maintainance of the in-"habitants. For the huſbanding of thoſe moun-"tains, their manner was to gather up ſtones, and "place them in ſeveral lines along the ſides of "the hill, in form of a wall. By ſuch borders "they ſupported the mould from tumbling, or "being waſhed down, and formed many beds "of excellent ſoil, riſing gradually one above an-"other from the bottom to the top of the moun-

Sandys ſays of the country near Hebron, "We paſt through "the moſt pregnant and pleaſent valley that ever eye be-"held." See his travels, Book iii. p. 150. [a] Jud. ii. 31. [b] Maundrell, March 25.

"tains,

" tains. Of this form of culture you ſee evident " footſteps wherever you go, in all the moun- " tains of Paleſtine. Than the plain country no- " thing can be more fruitful, whether for the pro- " duction of corn or cattle, and conſequently of " milk. The hills, though improper for all cattle " except goats, yet being diſpoſed into ſuch beds, " as before deſcribed, ſerved very well to bear " corn, melons, gourds and cucumbers, and ſuch " like garden-ſtuff, which makes the principal food " of thoſe countries for ſeveral months in the year. " The great plain joining to the Dead Sea, which, " by reaſon of its ſaltneſs, might be thought un- " ſerviceable both for cattle, corn, olives, and " vines, had yet its proper uſefulneſs for the nou- " riſhment of bees, and for the fabrick of honey; " of which Joſephus gives us his teſtimony [p]. And " I have reaſon to believe it, becauſe when I was " there I perceived, in many places, a ſmell of " honey and wax as ſtrong as if one had been in an " apiary: Why then might not this country main- " tain the vaſt number of its inhabitants, being " every part ſo productive, either of milk, corn, " wine, oil, or honey, which are the principal food " of eaſtern nations; the conſtitution of their bo- " dies, and the nature of their clime, inclining " to a more abſtemious diet than we uſe in Eng- " land and other colder regions [q]?" Such like was the proviſion of Judith, wine, oil, parched corn, figs, and fine bread [r].

The temper and employment of the Jews, when in their own land, is thus ſet forth by their

[p] In his wars of the Jews, book v. Ch. 4. [q] Maundrell. To the ſame purpoſe Morriſon's Itiner. part I. book iii. ch. 1. near the end thereof. [r] Judith x. 5.

countryman Joſephus; [s] "We live, ſays he, in a "midland country, and for the matter of trade "and ramble, we never trouble our heads upon "either of theſe accounts: Our cities lie remote "from the ſea, the ſoil fruitful, and well dreſſed "and cultivated: Our greateſt care is for the "maintenance and education of our children, "and to have them trained up to piety, and in "obedience to the laws of our country. And "this we reckon the main buſineſs of our lives. "We have a peculiar way of living to ourſelves, "which gives us to underſtand, that, in time paſt, "we had no communication with the Greeks, as "the Egyptians and Phœnicians had; neither did "our predeceſſors make inroads upon their neigh-"bours, for the enlarging of their eſtates."

SECTION III.

A Deſcription of the City of Jeruſalem, and the adjacent Places.

THE city [a] was not built on a plain, but there were two principal mounts or hills in it, and valleys between them [b]; as, *Firſt*, Mount Zion, which was the higheſt, and took up moſt of the ſouth part of the city: This was ſecured by nature with deep vallies, and high and ſteep

[s] Contra Apion, Book 1, not far from the beginning.

[a] Of Jeruſalem, probably ſo called from Salem, Joſephus W. Book vii. Ch. 18. (of which Melchiſedeck was king, Gen. xiv. 18.) and Jebus from the Jebuſites, who poſſeſſed it afterwards., Joſh. xv. 63. Hence named Jebuſalem, and for the eaſier ſound's ſake, Jeruſalem. Adricomii Deſcript. Num. 1. Dr. Well's Hiſtor. Geograph. of the Old Teſtament. Vol. III. Chap. 2. [b] Joſephus W. Book vi. Ch. 6.

ſteep rocks, and ſo ſtrongly fortified by the Jebuſites, the old inhabitants of that part of the land, that although the Iſraelites had taken the other part of Jeruſalem [c], yet they could not gain this, or, however, not hold it [d], till the time of king David, who took it, and thereon built a palace for himſelf, and alſo ſet up the tabernacle, and placed the ark of God in it [e]. Hence theſe expreſſions; *My holy hill of Zion;* and, *God will ſave Zion*, &c. it being the place where the ark of God was, and conſequently where he did eſpecially manifeſt his preſence.

Secondly, The other Mount was Moriah, on the eaſt part of the city, on which Abraham deſigned to ſacrifice his ſon, and on which afterwards Solomon built the famous temple of God [f]. Each of theſe mountains was walled about, beſides the walling round the whole city. Joſephus in his deſcription [g] mentions Acra, as one of the hills; but it is obſerved, that Moriah in Hebrew, is of the ſame importance with Acra in Greek, each in its reſpective language denoting *high;* and accordingly, that the land of Moriah [h], is rendered [i] the high land, and the land of viſion, or, proſpect [k], from Raah, to ſee, or have a proſpect.

Other mounts, or hills there were near the city, but without it; as, *Firſt*, Mount Olivet, or the Mount of Olives; the higher part of which was about a mile diſtant from Jeruſalem eaſtwards,

[c] Judges i. 8. [d] Joſh. xv. 63. [e] 2 Sam. v. vi. [f] 2 Chron. iii. 1. [g] Joſephus W. book vi. ch. 6. Morriſon's Itiner, part I. book iii. ch. 2. Dr. Well's hiſt. Geogr. of the Old Teſtament, Vol. III. ch. 2. [h] Gen. xxii. 2. [i] By the Septuagint. [k] By the vulgar Latin, ſee Dr. Wells in Moriah.

whither Chriſt often reſorted [l]. On this mount was Bethany, where Lazarus and his ſiſters Martha and Mary lived [m], where Chriſt frequently vouchſafed his preſence, and whither he led his diſciples when he aſcended up into heaven.

At the foot of this Mount Olivet was Gethſemane, where Chriſt prayed when he entered on his paſſion [n]. Here alſo was Bethphage, whence our Lord ſet out at his triumphant riding into Jeruſalem [o]. Between this Mount Olivet and Jeruſalem, there was a valley, and likewiſe the brook Cedron, over which Chriſt went the evening before his paſſion.

Secondly, On the weſt ſide of Jeruſalem northwards, was Mount Calvary, or Golgotha, where our Lord was crucified; and thus much for the account of Canaan, as may be neceſſary for the underſtanding of the holy ſcriptures.

SECTION IV.

A brief Diſquiſition concerning Revelation in general.

REASON and nature alone, are no ſure guides in matters of religion: The cauſe is, the corruption of human nature, and the uncertainty of our reaſoning; for "that which hath been at ſome times, and in ſome countries, accounted virtuous and lawful, the ſame, at other times, and in other countries, hath been condemned as vicious and abominable, as the wiſe Heathen obſerved [p];"

[l] Luke xxii. 39. [m] John xi. 1. [n] Mat. xxvi. 36.
[o] Mat. xxi. [p] Diog. Laert. in Vita Pyronis circa medium.

nor

nor can it be otherwiſe, conſidering the paſſions of men, and their prejudices from education, intereſt, or cuſtom. Again, we find by experience, that when human knowledge was very highly improved among the wiſeſt and moſt deſcerning of the Heathen world, how deformed and corrupt the frame of their religion was, and how uncertain and perplexed were their notions of it: And although they generally agreed in a ſenſe of the guilt of ſin, and the dangerous conſequence of it: yet their apprehenſions were as dark and confuſed, as they were various and diſagreeing with each other, concerning the method of procuring an atonement and reconciliation. It is therefore very becoming the wiſdom and goodneſs of the Creator, to diſcover his will ſo far, that mankind might be taught what is good and evil; how he would be worſhipped, and on what condition reconciled to them.

Accordingly God thought fit to communicate himſelf to our firſt parents [b]. And Cain complained that he ſhould be driven out, and hid from the face and preſence of God, and ſo deprived of the divine communications [c]. Afterwards God revealed himſelf to Noah, whom he made a preacher of righteouſneſs to the world [d], both before and after the flood: Whoſe doctrine muſt be known to all the inhabitants of the earth, being all of one language, before they were diſperſed. In after-times, Abraham dwelt among the Chaldeans, and in Meſopotamia; they journeyed through Canaan; ſo that he and his ſons Iſhmael and Iſaac, whom he carefully inſtructed in the

[b] Gen. i. 28, and ii. 16, 17, and iii. 8. &c. [c] Gen. iv. 14, 16. [d] 2 Pet. ii. 5.

true

true religion [e], were, no doubt, inſtrumental in propagating the ſame where they abode. At length God revealed himſelf more fully to Moſes and the prophets; and laſt of all by his ſon Jeſus Chriſt, and the apoſtles, he hath made a full diſcovery of his pleaſure.

For the ſpace of 2500 years before Moſes, the revelation of the divine will was continued, ſo far as we know, by tradition only, from one to another, without the aſſiſtance of writing, or any holy ſcriptures: Which might be for theſe reaſons; before the flood, men lived very long, eight or nine hundred years [f], inſomuch, that three perſons only might convey from each to other, the tradition from Adam himſelf [g], till after the flood; for Seth lived with his father, Adam ſeveral hundred years, and ſo did Methuſelah with Seth, and Noah with Methuſelah: Nay further, one only perſon, Lamech, Noah's father, lived fifty years with Adam himſelf; and though after the flood, the age of man was ſo much ſhortened, yet even till Moſes many lived to a great age: Jacob told Pharaoh, that he was an hundred and thirty years of age, and had not attained to the years of his fathers [h]. Now, amongſt thoſe that lived ſo long in the world, and were not ſo diſperſed as afterwards, the purity of the heavenly doctrine might be the eaſier preſerved, eſpecially by the aſſiſtance of freſh revelations; whereas to thoſe whoſe lives were afterwards much ſhorter, and who were more numerous, and more diſperſed, a written word was more neceſſary. Indeed, when this word was written, it ſeemed to be confined to that one nation of the Iſraelites;

[e] Gen. xviii. 19; [f] Gen. v. [g] See Helvicus's Chronol. at the beginning. [h] Gen. xlvii. 9.

but

but then the law of Moſes did particularly provide for the inſtruction of other nations, and the care of ſtrangers and proſelytes [i], and the people of other countries had frequent opportunities of being inſtructed by the Jews, eſpecially in the knowledge of the one true God, the maker of heaven and earth. And as for the Chriſtian religion, altho' it hath not been revealed in all ages, nor to all nations in any age, yet that is no objection againſt its being truly revealed by God; for if it were, then neither is reaſon nor natural religion from God; for all men have not the ſame faculties or capacities, any more than the ſame proportion of riches: But as God, who is a ſovereign Lord, was not obliged to make all his creatures equal, ſo neither to make all men capable of the ſame degrees of happineſs, either before, or after Chriſt's appearance: All this muſt be reſolved into the wiſe determination of God's will, grounded upon juſt reaſon, although unknown to us.

Again, it ought to be no prejudice againſt revealed religion, either the Jewiſh or Chriſtian, that for ſo many ages it was not made known, and that ſo great a part of the world are ſtill Pagans or Mahometans; becauſe we know not what the condition of ſuch men is in the next world, to whom the true God and Chriſt hath not been revealed; nor has God diſcovered to us, how he deals with them: What we are concerned for, is to be thankful for, and duly improve the talents we receive; and to leave thoſe who are invincibly ignorant to the juſtice and wiſdom of God; but not to raiſe objections from what we muſt confeſs we know nothing of.

[i] Gen. xvii. 12, and Exod. xii. 49.

That

That we may the more eaſily apprehend the nature and degrees of inſpiration, we are to diſtinguiſh between an inſpiration of ſuggeſtion, and of direction. The Holy Ghoſt immediately ſuggeſted to the penmen of the holy ſcripture, what they knew not before, nor could otherwiſe apprehend: As to Moſes and the ancient prophets, what they delivered from the mouth, or in the name of God, ſuch as all the viſions which they declare they ſaw, and all the meſſages, with this preface, *The Lord ſpake, ſaying;* or, *Thus ſaith the Lord.* So alſo under the New Teſtament, the Holy Ghoſt immediately ſuggeſted to the apoſtles, the doctrine of the Gentiles, being admitted to the ſame privileges with the Jews, in the church of Chriſt [k]; that the reſurrection ſhould be in ſuch a manner as is deſcribed [l], and ſuch like. But then as to other matters, which the penmen of the ſcriptures had heard before, or knew already, (that which they had ſeen and heard) the inſpiration that was neceſſary, was that of direction or guidance, *viz.* ſo far as to refreſh their memory, and ſtir them up to write what was neceſſary, and ſecure them from error. Nor is it requiſite, in reſpect to either of theſe ways of inſpiration, that all the very words and ſentences ſhould be dictated by the Holy Ghoſt; for even in the prophets, we find a great difference [m] between the plain and humble ſtyle of Amos, who was an herdſman, ch. vii. 14. and the more lofty expreſſions of the generality of the reſt, who had a more liberal education, eſpecially the prophet Iſaiah. And as for the New Teſta-

[k] Epheſ. iii. 3. [l] 1 Cor. xv. [m] Scito prophetam impelli a prophetiâ ſuâ, ad loquendum eâ loquendi ratione, quæ ipſi eſt familiaris, & conſueta. Maimon. Mor. Nevoch, Pars. ii. Cap. 29.

ment

ment, although Chriſt promiſed, in reſpect to his ſermons and diſcourſes, the Holy Ghoſt "ſhall bring all things to your remembrance, whatſoever I have ſaid unto you [m]:" And by the gift of languages, they ſpake at certain times, as the ſpirit gave them utterance [n]; and in ſome matters of great moment, the apoſtles ſpake in the words which the Holy Ghoſt taught [o]; yet at other times they expreſs their doubts and hopes [p]. And nothing is more evident, than that the holy writers generally uſed their own ſtyle, their reaſon, and their natural faculties, as well as their hands in writing, or their tongues in dictating. It is ſufficient that they were always under the guidance and infallible direction of the holy ſpirit, who ſo aſſiſted them, that they might inſtruct the church in ſpeaking and writing, exactly according to truth and the will of God [q].

And, there is no reaſon to conceive, but that the authors of the holy ſcriptures might certainly know, without any manner of doubt [r], that they were inſpired by God; ſince we cannot conceive God to have leſs power and ſkill than a man hath, who can utter his mind in ſuch a manner, that the perſon he utters his mind to, ſhall have no doubt who it is that ſpeaks, or what he means. And God, who is a ſpirit, can ſpeak as intelligibly to the ſpirits and minds of men, as men can ſpeak to the ear. So much we learn from the hiſtory of Abraham's attempting to ſlay his ſon; a thing abhorrent to nature, had he not been clearly aſſured

[m] John xiv. 26. [n] Acts ii. [o] 1 Cor. ii. 13. [p] 1 Cor. i. 16. Rom. xv. 24. 1 Pet. v. 12. [q] See 1 Cor. ii. 10, 13, 16. 2 Cor. xiii. 3. Eph. iii. v. [r] Extra omnem dubitationis aleam poſita, ut quæ ſenſibus vel intellectu apprehenduntur. Maimon. Ibid. pars iii. chap. 24.

of God's command to do it. Neither would Noah have prepared the ark, had he not been alike aſſured of the flood. When we talk with one another, a noiſe is made in the air, that ſtrikes on the ears of others, and thereby a motion is effected in the brain of the perſon we ſpeak to, whereby we convey our thoughts to him. By this we can eaſily apprehend, how God can make ſuch impreſſions on men's brains, as may convey to them ſuch things as he intends to make known to them. The manner and degree of the impreſſion may make it at leaſt as certain, that the motion comes from God, as a man may be certain that ſuch a thing was told to him by ſuch a perſon, and not by any other. From all which it appears, that although the ſeveral writers of the ſcriptures may be allowed often to uſe their own words and ſtyle, yet this was done under the infallible guidance and influence of the ſpirit. As when a man is left to uſe his own hand, or manner of writing, but is directed in the ſenſe by one who dictates to him, or aſſiſts him. And, as miracles were effected by the immediate hand of God, though wrought by the hands of men, ſo the revelations were of God, tho' ſpoken or written by the prophets and apoſtles [s]. To pretend that a book cannot be of divine authority and inſpiration, in which there are many marks of human induſtry, and of the uſe of men's natural talents in the compoſure, is no better than to aſſert, that becauſe we ſee things brought to paſs by the help of natural agents, therefore God doth not exerciſe his providence in the government of the ordinary courſe of this world.

[s] 2 Pet. i. 21. 2 Tim. iii. 16. 1 Kings viii. 53.

Thus

Thus much being ſaid concerning the *extraordinary* inſpiration vouchſafed to the prophets and apoſtles, we may here add a word concerning the *ordinary* inſpiration of the holy ſpirit, into the hearts of Chriſtians, or the gifts and graces of God's ſpirit; whereby he is ſaid to work in us, both to will and to do; and that we are led by the ſpirit; and that he dwelleth in us, for the enlightening our underſtanding, creating a ſecret pleaſure in the performance of holy duties, raiſing an inward fervour in prayer, &c. ſeeing God *gave* us the power of knowledge and underſtanding, it is not abſurd to hope or pray, that he would increaſe or enlighten it more. He indued us with the paſſions of love, joy, fear, &c. and he can exalt or raiſe them higher in us and that in *ſpiritual* matters or exerciſes, as well as *temporal*; and laſtly, as eaſily make impreſſions on men's minds, for theſe purpoſes, as in the extraordinary inſpiration above-mentioned.

SECTION V.

Upon what Grounds we do believe the Holy Scripture to be the Word of God.

HERE we are to inquire. *Firſt*, how we came to believe the truth of matters of fact recorded in the Bible. *Secondly*, ſuppoſing the truth of the hiſtory, how it appears that the matters recorded are of divine revelation, and that the doctrine came from God. This ſeems to be the moſt rational and proper method of coming to a true judgment in this matter.

Firſt then, We have as great reaſon to believe the truth of what is contained in the hiſtory of the

Bible, as we have to believe the truth of any hiſtory of actions done before our time: So, for example, though we did not live in the reign of Auguſtus, or Tiberius, the Roman emperors, about the time of Chriſt's birth and crucifixion, or in the reign of the former kings of England, as William the conqueror, Henry VIII. or Edward VI. Yet ſince it is the common tradition of the beſt reputed hiſtorians, that there were ſuch emperors of Rome, and ſuch kings of England; and that ſuch and ſuch things happened, and ſuch laws were enacted, and uſages obſerved in their reigns, we find ourſelves as well ſatisfied in the truth of their hiſtory, as if we had lived in their days; ſo the univerſal tradition of ſo many ages and perſons, and in ſuch different countries, from the time the things are ſaid to be tranſacted, together with the inſtitutions and cuſtoms all along obſerved in thoſe ſeveral ages, is as clear an evidence of the truth of the matters contained in the holy ſcriptures, as things of this nature are capable of [a]; and there is no more reaſon to doubt it than there is to queſtion the authority of any of the moſt undoubted ancient hiſtorians, or the truth of any matter of fact,

[a] There are four ways whereby the mind of man can be rightly informed and convinced, concerning any ancient matter of fact. *Firſt*, The capacity and ability of his informers. *Secondly*, Their credit with ſuch perſons of their times as were under no prejudices. *Thirdly*, The improbability that ſuch perſons could be impoſed upon. *Fourthly*, The folly and danger of endeavouring ſo to impoſe upon them, if the matters were not ſtrictly true. And, ſince by theſe means we find ourſelves to reſt ſatisfied, and be convinced in regard to other hiſtories, it ſeems an important queſtion for any one to aſk himſelf, *How comes it to paſs, that I am not convinced upon the ſame, or greater motives, (as we ſhall ſee afterwards,) in regard to the hiſtory of the Bible.*

of

of which we have the cleareſt evidences from hiſtory, and the univerſal conſent of mankind [b]. And, as it hath been well obſerved, hiſtorical certainty is as certain in its kind, as phyſical or mathematical are in their kinds; that is, we have as great aſſurance (and reſt as well ſatisfied therein) that there have been ſuch Roman emperors, and ſuch kings in England, and that ſuch hiſtories were written of them by the perſons whoſes names they bear, as we have of the truth of any of the moſt plain and cleareſt propoſitions. So the evidence for the hiſtory of the Bible is as certain and full, as the ſubject matter will bear; and ſuch, as in other matters of like nature, makes us to reſt well ſatisfied, without any kind of heſitation, or doubt of the contrary; and conſequently ought to be eſteemed morally certain or unqueſtionable, becauſe thoſe books cannot be rejected, but upon ſuch principles, whereby we might as well condemn all other authors that have no living evidence to vouch for them. Note here; the books of the Old and New Teſtament, except the Apocrypha, are called canonical, from a Greek word, ſignifying a rule or limit meaſured out, as being a catalogue or liſt of ſuch books as contain the rule or meaſure of faith,

Secondly, As in general we have ſufficient grounds of being fully aſſured of the matters of fact contained in the Holy Bible; ſo particularly, as to the Old Teſtament, it was owned and received in all ages by the ancient church of the Jews, who are the beſt evidence in this caſe; and we have no

[b] So that ſuch as aſſent not to the authority of the holy ſcriptures upon the evidence produced for it, run themſelves into greater abſurdities than any they pretend to avoid, by rejecting doctrines they do not comprehend.

reaſon

reaſon to doubt the truth of it. Their common-wealth was ſettled upon the laws of Moſes; and it is not credible they ſhould ſubmit to thoſe burdenſome laws and inſtitutions, (ſuch as circumciſion; travelling once a year, to a great diſtance, to eat the paſſover at Jeruſalem; parting with the tenth part of their income,) and continue the exerciſe of them from time to time, without evident proof of their authority; or that they ſhould ſuffer the fundamental laws of their nation to be changed after a long ſettlement; as it would be impoſſible for any one to forge a new ſtatute-book for England, which had not been ſeen or heard of before, and perſuade the people to believe it to be their ancient laws. Beſides, the public ſolemn feſtivals, as the paſſover and pentecoſt, &c. which were conſtantly kept up, and yearly celebrated, as enjoined in their books, render it as abſurd to ſuppoſe, that thoſe books were not always genuine as it would be to fancy, that notwithſtanding our conſtant yearly obſervation of the feaſt of Chriſtmas, Eaſter, and Whitſuntide, according to the appointment and direction of our Common-prayer Book, ever ſince the reformation; yet, that there were no ſuch ordinances enjoined, nor any ſuch book authoriſed at the beginning of the reformation.

Once more; The people were commanded from time to time to ſtudy themſelves, and teach their children the law [c]; ſo that there could not be leſs than many thouſand copies thereof; and every king for the time being, was to write a copy of the law in a book [d]. And laſtly, at the end of every ſeven years, in the feaſt of tabernacles,

[c] Deut. xi. 18, 19, 20. [d] Deut. xvii. 18, &c.

when

when all Iſrael was to appear before the Lord in the place he ſhould chuſe, the law was to be read before all Iſrael [e]. All which plainly tended to the preſervation of the Jewiſh religion and laws, free from all falſifying of the ſame, not to mention that the continued ſucceſſion of prophets rendered any alteration thereof leſs practicable.

The other books, which were univerſally allowed to have been written by ſundry perſons, extraordinarily inſpired at divers times, were gathered together by Ezra, and others of the Sanhedrim, or great council, among whom were the latter prophets Haggai, Zacharias, and Malachi, being all aſſiſted by a divine prophetic ſpirit into one book, after the return from the Babylonian captivity; as it is generally agreed by the ancient Jews, from the conſtant undoubted tradition of their forefathers; to which Nehemiah added [f] his book.

There ſeems indeed to have been a great neglect of the ſacred books in the beginning of Joſiah's reign, and ſome time before, in the idolatrous reigns of his father and grandfather, Amon and Manaſſeh; inſomuch, that when Hilkiah found a copy of the law, in ſome part of the temple, whilſt it was preparing, Joſiah was much aſtoniſhed, as if it was uncommon [g]. But that might be, becauſe it was the very copy which Moſes himſelf had wrote, and ordered to be put up in the ſide of the ark [h]. The Hebrew text, verbatim, is thus, Hilkiah found a book of the law, in, or by the hand of Moſes [i]. However that was, it ſuf-

[e] Deut. xxxi. 10, &c. [f] Polyglot. Prolegom. Num. iv. Sect. 2, 3. Du Pin on the Canon of Script. Book I. Ch. i. Sect 2. [g] 2. Kings xxii. [h] Duet. xxxi. 24, 25, 26. [i] 2 Chron. xxxiv. 14.

ficiently

ficiently appears that copies of the law were in many hands a little *before*, and *in* the captivity; and alſo copies of the prophets. Daniel cites both the law and the prophecy of Jeremiah [i] And long before Ezra came to Jeruſalem, the people are ſaid to make their offerings at the rebuilding of the temple upon their return, and the prieſts to execute their offices in their courſes, *as it is written in the book of* Moſes [k], which muſt therefore have been in their hands. So that Ezra cannot be ſaid properly to reſtore the books of the Old Teſtament, much leſs to compoſe them a-new, as if they had been all burnt by the Chaldeans with the temple; which beſides what hath been juſt now mentioned, we cannot conceive the Divine Providence would have permitted, ſince they were at firſt wrote for the preſerving the word and will of God in the church. Further, notwithſtanding the great impiety of that age, yet there muſt have been many copies of the law among the people of Iſrael, who were enjoined ſuch a conſtant daily ſtudying of, and meditating therein [l], and it is not conceivable, that all of them ſhould fail of their duty. Moreover, the prieſts, who were very numerous, and were to be teachers and interpreters of the law, muſt, at leaſt, have each of them a copy for that purpoſe. And it cannot be conceived, that, among ſo great numbers of the divine books, throughout all the land, none of them ſhould be preſerved, how negligent ſoever the late

[i] Dan. ix. 2, 11, 13. And what Joſephus makes Cyrus to own, that he had ſeen or read the prophecy of Iſaiah, (chap. xliv. 28.) concerning himſelf, that he ſhould rebuild Jeruſalem, (Joſeph. Antiq. book xi. ch. 1.) ſeems very probable from Ezra i. 2. The Lord hath charged me, *&c.*
[k] Ezra vi. 18. [l] Deut. vi. 7.

government,

government, and the generality of the people had been concerning them. But Ezra, being an inſpired prophet, ſet forth a correct edition, and ſettled the canon (or true catalogue) thereof, as they were received in his time, with the aſſiſtance of others, that were inſpired too. He alſo might add what appeared neceſſary for the explaining, and completing ſome of them [m], as in the laſt chapter of Deuteronomy, concerning the death and burial of Moſes, and the ſucceſſion of Joſhua, and ſeveral ſmaller paſſages; but then it was with the aſſiſtance of the ſame ſpirit, by which the books were at firſt written [n].

It is alſo plain, that the Hebrew Bible, which is now extant, hath remained uncorrupted by the known care and ſtrictneſs of the Jews in writing it exactly true; and that ſo nicely, as to number not the words only, but even the letters of every verſe thereof; and alſo by their general notion of the danger of corrupting it wilfully, as believing that would be a worſe crime, *than to worſhip the Golden Calf, or ſacrifice their children, or kill the prophets* [o]. Nor did Chriſt, or his apoſtles, accuſe the Jews of any ſuch corruption, (as they did of many other crimes, and ſome of a lower degree.) Neither could the malice of the Jews, in oppoſition to the Chriſtian doctrine, make any altera-

[m] Dean Prideaux accounts for the diſputed paſſages in the Chronicles and Nehemiah, in his Old and New Teſtament connected, part 1. book v. *An.* 446. and book viii. *An.* 201; where alſo concerning Simon the Juſt: compare Cornelus a Lapide apud Pool Syn. Critic. in Nehemiah xii. 11. [n] Gerard Loc. Com. Exegeſis de Script. ch. 6. [o] Hottinger. Theſaurus lib. 1. ch. 2. Queſt. 4. & lib. i. ch. 3. ſect. 4. Lightf. of the fall of Jeruſalem. ſect. 11. Du Pin on the canon of ſcript. book i. ch. 4. ſect. 4.

tion in the Bible, after Chriſt's time, partly by reaſon of ſo great a number of copies thereof diſperſed in ſo many diſtant parts of the world, which muſt prevent a conſpiring together for that purpoſe; and alſo, becauſe the firſt Chriſtians, being moſtly of Jewiſh extraction, and underſtanding the language, would eaſily have diſcovered the alteration, if any had been made prejudicial to the Chriſtian faith and practice.

As for the New Teſtament, we have more reaſon to rely upon the truth of what is therein contained, than on any other kind of hiſtory whatſoever; and that both in reſpect of the books themſelves, and the authors of them.

The books have been owned and acknowledged in all ages, from the time they were firſt written, to be the writings of thoſe whoſe names they bear. And they make up the canon (or catalogue of books) of the New Teſtament, and were owned as ſuch by the primitive church. As for the four goſpels, one of them was written, and the reſt confirmed by St. John, as Euſebius aſſures us in his hiſtory [p]; who, although he wrote above two hundred years after the apoſtolical age, yet his accounts were taken from former writers [q]. Theſe books are alſo quoted by thoſe who lived near the times of the writers; particularly, Irenæus cites by name (and he could not be miſtaken, for he was inſtructed by Ployearp, a diſciple of St. John) the four goſpels [r] of Matthew, Mark, Luke and John, and the Acts [s] of the Apoſtles; (which laſt he aſſerts to be written by St. Luke the Evangeliſt,) the epiſtle of St.

[p] Book iii. ch. 1. [q] Book i. ch. 1. [r] Iren. lib. iii. ch. 1. [s] Iren. lib. iii. ch. 14.

Paul

Paul to the Romans, the Corinthians, and ſo on to the end of that to Titus. The firſt epiſtle of St. Peter, and the firſt epiſtle of St. John. A catalogue of the ſeveral places out of the aforeſaid father, is drawn up by the author cited in the margin [t], as alſo out of other ancient fathers of the church. And the fore-mentioned Irenæus tells us [u], that "True knowledge conſiſts in underſtanding the doctrine of the apoſtles, and the ancient ſtate of the church in the whole world, according to the ſucceſſion of biſhops, to whom they conſigned the care of the church in every place, which has continued down to our times; and a complete body or treatiſe of ſcripture preſerved, without either forgery or falſification; without either addition or ſubſtraction." Here it may be further remarked, that a people now in being, the modern Jews, who hate the Chriſtian religion, do yet retain thoſe books conveyed to them from their anceſtors, which, as they relate ancient types and prophecies, give a very great ſtrength to it.

The goſpels and moſt of the epiſtles were written before the deſtruction of Jeruſalem, for they mention the temple and nation of the Jews as ſtill in being: So that many perſons muſt be then living who both knew the matters of fact to be true, and might be eaſily informed of the authors, who would have been ſoon diſproved, if their relations had not been genuine. The matters contained in them are of great moment; as, the avoiding the eternal torments of hell, and obtaining the joys of heaven. And therefore, no doubt, the firſt Chriſtians

[t] Mr. Richardſon on the Canon of the New Teſtament.
[u] Iren. Lib. iv. ch. 63.

were curious that they might not be miſtaken; and they had ſufficient opportunity of informing themſelves in the very age of the apoſtles, and the next age to them. Which doubtleſs they did; becauſe the authority of the books of the New Teſtament depended on this; that it was known they were either written by the apoſtles themſelves, or by thoſe who were their aſſiſtants and companions, or under their direction or approbation. In which we find the firſt Chriſtians were ſo well ſatisfied, as to forſake the religion of their anceſtors, and embrace a new one with the hazard of their lives. Further, in Tertullian's time, for about one hundred and ninety-two years after the birth of Chriſt, the very authentic epiſtles of the apoſtles were ſtill remaining in the ſeveral churches to which they were [v] written. Again, this matter was ſo clear, that even the Jews and Heathens never denied theſe books to be genuine.

And as for thoſe few of them, which were at firſt not ſo univerſally received as the reſt; *viz.* the firſt epiſtle to the Hebrews, that of St. James, the ſecond epiſtle of St. Peter, the ſecond and third epiſtles of St. John, the epiſtle of St. Jude, and the Revelations; it is to be obſerved, *Firſt*, That the Chriſtian faith can ſubſiſt very well without them, by the remaining authority of thoſe that were never queſtioned; eſpecially the four goſpels and the Acts of the Apoſtles. *Secondly*, There is good evidence, from antiquity, that they were all received in the moſt early times by thoſe to whom they were ſent, (who had the beſt opportunity of ſatisfying themſelves,) and where they were at firſt

[v] Tertul. de Preſcript. num.. 36. edit. Rigalt. Lutetiæ 1634.

publiſhed;

publiſhed; and in general by the whole Greek church[w]. *Thirdly*, It is no wonder that theſe epiſtles, being written either to Chriſtians diſperſed, (the copies being no otherwiſe to be publiſhed, than by giving them to ſome, who might communicate them to others, as there was opportunity;) or to private perſons at a great diſtance, were not ſo eaſily atteſted, and upon that account not ſo generally received, as the others were, which were written to particular churches, who preſerved the original, and who well knew the authors hands[x], and the meſſengers that brought them. *Laſtly*, Even thoſe churches which at firſt doubted the authority of theſe books, were yet afterwards fully ſatisfied to receive them; which could proceed only from this, that there appeared more clear evidence of their being the writings of the apoſtles.

It alſo appears, that our books of the New Teſtament are the ſame in ſubſtance, that they were at the beginning, from the ancient copies, and tranſlations of them into ſeveral languages; and more eſpecially, the writings of the primitive fathers, who quoted them, and wrote commentaries on them, and explications, which confirm and fix the text. The various readings, to which, by frequent tranſcribing all other authors are ſubjected, are not of that moment as to prejudice the fundamental points of religion, or weaken the authority of the ſcriptures, becauſe they make no alteration either in the Jewiſh or Chriſtian doctrine;

[w] See at large Grot. de Veritate R. Chriſtianæ, Lib. iii. Ch 1, 2. Dr. Mills' Prolegom. *p.* 24, &c. Bp. Burnet on the vith Article; Dr. Whitby on the ſeveral epiſtles; Mr. Richardſon's canon of the New Teſtament vindicated, Sect. 11. [x] 2 Theſſ. iii. 17.

which,

which, notwithſtanding theſe are the ſame, both as to articles of faith, and moral precepts.

As for the perſons who wrote the goſpels, they could not be miſtaken themſelves in relating things done in their own time and ſight, Matthew and John being conſtant attendants on our Saviour, as Mark was on [y] Peter, and Luke on Paul [z]; and Mark's and Luke's goſpels agree with the others, and were approved of by St. [a] John. Nor can they be ſuſpected of any deſign to deceive others; on the contrary, we may appeal to the conſciences of all who read their writings whether they have not all the reaſon to believe, that thoſe writers were in good earneſt, and did relate what themſelves were thoroughly perſuaded of.

Again, none of them were experienced perſons, but mean and unlearned fiſhermen, the moſt unlikely to contrive or attempt the eſtabliſhment of a religion, which was ſo contrary to the received principles both of the Jews and Gentiles, in all parts of the world. So alſo by reaſon of the plainneſs, ſimplicity, and candour, that appears in all their writings, and in which are no tokens of contrivance or deſign, but are all, like the authors, plain and honeſt; even ſo far as to own ſincerely their own failings; as that Matthew was a publican, or tax-gatherer, an office which the Jews abhorred; that St. John ran a way from his maſter in danger, and Peter denied him. And they mention their own ambitious contentions about worldly greatneſs, *&c.* Again, the writers of the New Teſtament were men that could propoſe to themſelves no manner of advantage in this life; nay, they evidently contemned the world; they ne-

[y] Euſeb. Hiſt. Lib. iii. Ch. 15. [z] 2 Tim. iv. 11.
[a] Euſeb. Lib. iii. Ch. 24.

glected

glected and deſpiſed all honours and wealth, all worldly reputation or fame: yea, they foreſaw[b] and expoſed themſelves to the greateſt hazards and contempt, in publiſhing the holy goſpel, and ſuffered cruel torments, and moſt of them death, to bear witneſs to the truth of all they preached. Therefore, they could have no deſign, but to publiſh the will of God, in obedience to Chriſt, and in hopes of a reward hereafter.

There may have been ſome, indeed, who have died in a falſe belief, or for a miſtaken opinion; but it is not credible that a great number of perſons ſhould die, or ſuffer ſo much, in confirmation of what they *knew* to be falſe, without any proſpect of advantage, either to themſelves or others. Nor can it be reaſonably ſuppoſed, that St. Paul (the author of ſo many of the epiſtles) who had been ſo zealous a perſecutor of the Chriſtian church, would on a ſudden become ſuch a champion for the ſame, and hazard his life to eſtabliſh it, on any other motives or deſign, than to manifeſt the truth in obedience to Chriſt.

Further, not only Chriſtians, but even Jewiſh and Pagan hiſtorians confirm the hiſtory of Chriſt, and the Chriſtian religion. Joſephus, a Jewiſh writer, (ſoon after the deſtruction of Jeruſalem, which was about forty years after Chriſt's aſcenſion) mentions "that good man John the Baptiſt, his preaching, and exhorting the people to the ſtudy of virtue and piety, and to be baptized; and his being put to death by Herod; and alſo James the brother of Jeſus, who was called Chriſt[c]." Theſe teſtimonies are the more conſiderable, becauſe Joſephus mentions them with ſome remark-

[b] Mat. xvi. 24, 25. Acts xi. 22.

[c] Antiq. book xviii. ch. 7. and book xx. ch. 8.

able

able circumſtances of matters of fact at that time, in his own nation: as that ſome of the Jews were of opinion, that Herod's impious action of killing John Baptiſt, was followed with a divine vengence on him, being routed [d] in a battle by Aretas. And further, that there aroſe a ſort of a national quarrel between Albinus, the appointed governor of Judea, and Ananias the high-prieſt, on the ſcore of the high-prieſt's condemning of James the brother of Jeſus, who was called Chriſt; and that Ananias was removed from the high-prieſthood [e]. As for that other account of the ſame author, "concerning one Jeſus a wiſe man, (if yet it be "lawful to call him a man,) his miracles, crucifixion under Pontius Pilate, reſurrection the "third day, his numerous followers, both Jews "and Gentiles, (as proſelytes) and the race of "Chriſtians who are ſo called from him," and (which he ſays) were remaining in his time: However this latter paſſage has been queſtioned by ſome, it is ſufficiently vindicated, and ſhewn to contain nothing but what might be related by Joſephus, who has given ſo full an account of John Baptiſt, and James the brother of Chriſt. On the contrary, it would be ſtrange that ſo accurate an hiſtorian, giving ſo particular a relation of the affairs of his country, ſhould not mention that of Chriſt, when (as we ſhall ſee) the Gentile hiſtorians do it. Nor is this account of Chriſt improperly inſerted in the place where we find it, not diſagreeing with what goes before, and follows after, as is pretended. For, in the former part of the ſame chapter, Jo-

[d] Ibid. [e] See Dr. Cave's Hiſtor. Literaria, tom. II. Joſephus, and the firſt diſcourſe on Joſephus before L'Eſtrange's Verſion.

ſephus

ſephus treats of the Jewiſh affairs under Pilate; whence he very properly proceeds to mention Chriſt what he did and ſuffered, under his government: which (he ſays) happened about the ſame time [f]. Again, what follows in this chapter ſeems leſs to appertain to Pilate's hiſtory, than this period concerning our Lord. Sure it is, that in this whole chapter, Joſephus's intent was to relate the tranſactions during Pilate's procuratorſhip, although happening at different ſeaſons: Neither doth he affirm this relation of his, concerning Chriſt's reſurrection and miracles, as being the ſubject of his own belief, but as what was related and credited by the Chriſtians, his followers, at that time.

And as Joſephus, a Jew, ſo Tacitus, a Heathen hiſtorian, within leſs than a hundred years after the death of Chriſt, wrote of him as being the author of the Chriſtian name, and put to death by Pontius Pilate the procurator, in the reign of [g] Tiberus. And Pliny, about the ſame time, wrote an account to his maſter, the emperor Trajan, as of other matters, ſo concerning Chriſtians; and in particular, that they were wont to aſſemble together on a ſet day, and ſing hymns to Chriſt as God [h]. Alſo Suetonius, another Pagan hiſtorian, about the ſame time too, tells us [i], that the emperors drove away the Jews, and puniſhed the Chriſtians, on account of their profeſſion of Chriſt.

Likewiſe this obſervation may be added, *viz.* that the doctrine of Chriſtianity was in itſelf very offenſive, both to the Jews and Gentiles, (which to be ſure was a great obſtacle to their converſion;)

[f] Book xviii. chap. 4. [g] Annal. lib. xv. ch. 44. [h] Epiſtol. lib. x. epiſt. 97. [i] Suetonius in Claudio, ch. 25. et Nerone. chap. 16.

to the Jews by reaſon of Chriſt's mean appearance, the debaſing of their law and traditions, and equalling the Gentiles' title to God's favour with theirs. Whereas they expected the Meſſiah to be a great prince; that the law of Moſes (which had been eſtabliſhed by God himſelf) was to continue for ever; and that themſelves were the chief favourites of heaven. Nor were the doctrines of Chriſtianity leſs offenſive to the Gentiles, by the apoſtles preaching up one inviſible Deity, a reſurrection, a ſpiritual worſhip, and ſevere morality, as charity, ſobriety, &c. Furthermore, the Roman governors endeavoured with their utmoſt craft and ſtrength, by the moſt ſevere perſecutions, and even new-invented methods of torment, to prevent its ſpreading. And, at the ſame time, the Heathen prieſts being provoked by the deſertion of their altars, animated the world againſt the profeſſors of it. Yet the truth of the goſpel was ſo convincing in thoſe times (except where prejudice, intereſt, and luſt darkened men's reaſon and judgment,) that the aforeſaid Pliny (in the ſame epiſtle) intimates to the emperor, that "there were a great number of Chriſtians, of both "ſexes, and of all ages and degrees, and that "not only in the greater cities, but in the villages "and hamlets; inſomuch that the temples of the "Heathen gods were almoſt deſerted, and their "ſolemn rites for a long time diſcontinued." So evident and undeniable was the demonſtration of the divine authority of the Chriſtian religion, that it was able to overcome the ſtrongeſt prejudices of ſo great a number of people, and make its way through all dangers; and this was acknowledged by the greateſt and wiſeſt hiſtorians of thoſe times. So that upon the whole, there cannot be a better

a better or clearer evidence for what we moſt aſſuredly believe to have been done; and one may as well ſuſpect the truth of any or all the hiſtories of the world, as that of the holy ſcriptures. Therefore, as we believe any thing before our time, ſo we have moſt reaſon to believe the hiſtory of the Holy Bible, and particularly the New Teſtament.

After all, ſome may ſay, it ſeems plain enough, that there are ſufficient grounds for our undoubted belief of the truth of ſcripture, as to *matters of fact* there recorded. But how does it follow, that the doctrine delivered in the ſcripture is divine, and came from God? It is anſwered,

Thirdly, The doctrine itſelf contained in the holy ſcriptures, and its tendency to holineſs, peace and true happineſs, ſufficiently ſhew it was no contrivance of man, but that a wiſe and good God was the author of it. So for the New Teſtament, in particular, the Chriſtian doctrine was not ſuited to humour any order or condition of men, as it would have been, if it had been a contrivance of the apoſtles. For, as hath been already intimated, it directly croſſes the notion which the Jews had of a triumphant and princely Meſſiah, when the founder of it, the true Meſſiah, was declared to be Chriſt crucified. It alſo further enraged the Jews, becauſe their ceremonial law was cried down, and the Gentiles were declared to have an equal title with them to God's favour. And the Gentiles themſelves were as highly offended, becauſe they were accuſed of idolatry, and the impurities of their religious rites laid open and condemned. The Chriſtian doctrine does not comply with the ambitious man's deſire of honour, nor the miſer's hunting after wealth, nor the voluptuous

or debauched in their pleaſures and vicious enjoyments; but croſſes all ſuch appetites, by enjoining humility, contentedneſs under the croſs, as the portion of a Chriſtian, deſpiſing the world, ſobriety, chaſtity, and temperance. Further, the New Teſtament teaches the moſt ſublime truths, and the moſt perfect rules; ſuch as are moſt worthy of God to lay down, for all ſtates and conditions of life; and the moſt powerful motives to practiſe accordingly. Again, the Chriſtian laws are ſuch, as any wiſe man would chuſe to live by, ſince they are adapted to the happineſs and well-being, both of particular perſons and ſocieties; being ſuch as promote in an eminent manner, holineſs and peace, health and reputation, happineſs, comfort and ſafety; forbidding all exceſs of indulgence to the natural appetites, which would deſtroy health; and all vice and impiety, which rob us of our eaſe of mind and reputation; and enjoining every one to be exactly juſt; to deal as he would be dealt with himſelf; to be affectionate and kind to one another; to ſuccour and help the needy; to comfort the diſtreſſed; to be meek and patient, gentle and tender-hearted, in imitation of the perfect goodneſs that is in God. Chriſt indeed ſaid, that he was come to ſend fire on earth, and not to give peace, but rather diviſion [1]; but that is not ſpoken concerning the natural tendency of his doctrine, than which, nothing can more promote peace and happineſs; but that by reaſon of the corrupted nature of mankind, he foreſaw that ſuch would be the conſequence of his doctrine that men would quarrel and divide about it.

The Chriſtian doctrine does alſo afford the moſt ſolid comfort, teaching us, that a wiſe, powerful

[1] Luke xii.

and

and good God, is our father; and therefore, that all things in the end ſhall work for our good. In the mean time, if we ſuffer, it is, like Chriſt, to ſuffer for a little while, and to be glorified and happy for ever. I ſay, theſe, although not clear demonſtrations, are yet plain tokens, that not a wicked or deluded ſpirit, nor the politic contrivance of men, but the wiſdom of God, delivered ſuch a doctrine to the world. And ſuppoſing it to be of divine revelation, we could not reaſonably deſire better ſigns of its being actually and truly ſo. But then,

Fourthly, There are other evident marks, that ſhew the holy ſcriptures are the word of God, ſuch as *prophecies* and *miracles:* Which (as the primitive defenders of Chriſtianity obſerve) afford a demonſtration proper to it; and that ſo divine, as Paganiſm cannot pretend to [k]. There are many prophecies in the Old Teſtament, eſpecially of the captivity of Iſreal and Judah, and of the birth, life, death, reſurrection and aſcenſion of Chriſt, which were foretold a long time before-hand, and were exactly accompliſhed: And in the New Teſtament, Chriſt foretold his own death [l], his reſurrection [m], and the deſcent of the Holy Ghoſt [n]. Again, the deſtruction of Jeruſalem and the temple was foretold by Chriſt, and that with the remarkable circumſtances of it [o], and afterwards, by his apoſtles, (when the Jews were ſecure, and had no ſuch apprehenſions,) which came to paſs accordingly. As alſo that other prophecy of Chriſt, when he was low and deſpiſed; that his goſpel ſhould be propagated over the world, and

[k] Origenes contra Celſum fere ad initium. [l] Mat. xx. 19. [m] Mat. xvi. 21. [n] Luke xxiv. 49. [o] Mat. xxiv.

that

that the gates of hell ſhould not prevail againſt it, notwithſtanding the violent oppoſition he foretold ſhould be made [p]. Now, that fore-knowledge could not be attained but by a revelation from God; becauſe thoſe events depended not on the courſe of nature, but the will of God. For, as the captivity and deſtruction of the Jews were the effects of God's diſpleaſure, in puniſhing them for their ſins, (the very commiſſion of which, depending on the free determination of their own will, could be only foreſeen by the ſearcher of hearts;) ſo the redemption by Chriſt, with all the particular circumſtances and ways of effecting it, was the gracious and merciful intention of God to ſave mankind. Nor could any one, except by revelation, foretel any changes in the natural order of things (ſuch as were foretold and effected by Moſes and the apoſtles:) For, ſince God himſelf, who firſt eſtabliſhed the courſe of nature, has alone the power of varying it, it cannot be foreſeen when he will interpoſe. By this argument God himſelf expoſtulated with the Jews, and upbraided their reliance upon idols, becauſe they could not *ſhew what ſhall happen*, neither *the former things, nor could declare things to come hereafter* [q]. As for the oracles of the Heathen, though their predictions did ſometimes prove true, (as being grounded on natural cauſes, known to the ſpirits by long experience,) yet they failed frequently, and were often given out in very ambiguous terms, which by degrees brought them [r] into contempt.

[p] Mat. xvi. 18. and xxiv. 14. and x. 17. [q] Iſaiah xli. 22, 23. [r] See Dr. Jenkins on the Reaſonableneſs of the Chriſtian Religion, vol. I. part iii. chap. 3.

In

In the next place, the miracles that were done by thoſe who ſpoke, or wrote ſuch words, in teſtimony of the truth of them, and of the authority of thoſe who wrote and preached, are a ſufficient evidence that they are from God. Not that every ſtrange work, barely conſidered in itſelf, is a proper evidence of the truth of any religion; but ſuch as are wrought with a declared purpoſe and deſign [s] to eſtabliſh ſuch a religion in the world by God's appointment, as were the miracles we read of in the Old and New Teſtament [t]. So that we are not only to attend to the miracles themſelves, but alſo to the end and deſign of them; it being the end of miracles to confirm the doctrine to be of God. We do not indeed know the eſſences of things, nor the utmoſt extent of the power of nature, how far it goes, or where the ſupernatural power of God begins. Yet we certainly know the nature of many things by their marks and properties, and the uſual regular courſe of God's providence ſo far, that we can eaſily diſcern what is miraculous. Thus, although we know not the power of fire, in its utmoſt extent, yet we know it is contrary to the property, or the uſual effects of fire, not to burn; and therefore, when the three children in Daniel walked in the midſt of a burning fiery furnace unhurt, we know it was miraculous. So we know it is not the force of two or three words, that raiſes the dead, and heals diſeaſes.

Again, although it be granted, that evil ſpirits may, through God's permiſſion, perform ſome

[s] Ea proprie Miracula vocant Arabes, quæ propheta ad prophetiam ſuam confirmandam edit. Pocock's ſpecimen hiſt. Arab. p. 186. [t] See Exodus iii. 12, 20, and chap. iv. 1. to 10. John v. 20, 36. Acts ii. 22, 36, and chap. v. 12.

works

works that appear very wonderful and miraculous; inſomuch that the holy ſcripture warns us againſt lying wonders [u]; yet we cannot believe that the providence and goodneſs of God would leave us without ſome proper method of diſtinguiſhing between the effects of divine power, and the deluſions of the devil. If, therefore, any perſon ſhould work a wonder, to teſtify to an impious doctrine that teaches idolatry, or encourages wickedneſs [v], it is to be looked upon as one of thoſe lying wonders the ſcripture warns us againſt; becauſe it is a contradiction to the truth and holineſs of God, that he ſhould ever commiſſion any man to teach any doctrine contrary to truth and holineſs. And it would be to deny himſelf, to commiſſion any man to invalidate former revelations ſufficiently [w] confirmed, or to encourage any impiety, contrary to the certain dictates of natural religion or revelation. But where the doctrine tends to the promoting of the glory of God, the drawing off mankind from ſin to holineſs, and the overthrowing the kingdom of Satan in the world, (which experience proved to be the effect of the publication of the goſpel, and which it cannot be expected that the devil himſelf would be aſſiſtant in,) and where the preachers of ſuch doctrines are enabled, in teſtimony thereof, to confirm their miſſion from God, not by working privately, or in the dark, or in mean and trivial caſes, but by an open and frequent working, before numbers of people, of ſuch evi-

[u] Deut. xiii. 1, &c. Mat. xxiv. 24. 2 Theſ. ii. 9.
[v] Deut. xiii. 1, &c. As was the caſe of going after other gods. [w] As for the ceremonial law, taught by Moſes to be of God, by the miracles which he wrought in confirmation thereof, that law was not properly made void, but fulfilled in Chriſt, and being a reſemblance of him, ceaſed at his coming.

dent,

dent, great and ſubſtantial miracles, the effects whereof were not momentary but laſting, as curing the blind, healing diſeaſes, and raiſing the dead, and ſuch like, as we read in the holy ſcriptures; in this caſe we muſt acknowledge [x] it is the finger of God. Nor ought it to be objected, that this is proving in a circle, the doctrine by the miracles, and the miracles by the doctrine; for in this way of reaſoning, they are only the miracles that prove the doctrine; but in order to this, the doctrine is to be firſt ſuppoſed to be ſuch in its nature as to be capable of being proved by miracles, that is, either indifferent, or not abſurd, contradictory or impious.

In the Old Teſtament, the miracles wrought by Moſes in Egypt, were ſufficient proofs that God ſent him: For although it may be thought, that any one miraculous work, ſuch as that of the Magicians ſeems to be, ſhould be allowed an evidence as well as another; ſuppoſing that wrought by Moſes, being both equally ſuperior to the power of natural cauſes; yet thoſe wrought by Moſes, being evidently ſo much ſuperior to thoſe of the Magicians, and their power being reſtrained by that ſuperior power by which Moſes wrought, in that ſtruggle between him and the devil for ſuperiority; render the evidence brought by Moſes in degree greater than that by the Magicians. For they could indeed imitate the turning of rods into ſerpents, and of water into blood, and alſo the bringing up of frogs; but not the inflicting the plague of lice or boils; nay, they could not defend themſelves from the boils, nor ſtand before Moſes, nor could their enchantments prevail any more: And there-

[x] As the Magicians themſelves did, Exod. viii.

fore they ſubmitted, and acknowledged, that there was the finger of God [y]. So alſo the miracles of Moſes, in making the Red Sea dry land [z], and in fetching water out of the rock [a], are an evidence that God was with him, and gave teſtimony to his words, and the laws he publiſhed [b].

For the New Teſtament: By the angels that appeared to the ſhepherds, when Chriſt was born; the voice from heaven at his baptiſm, declaring "This is my beloved ſon, in whom I am well pleaſed;" his curing diſeaſes; his caſting out devils, and raiſing the dead to life; his being transfigured on the mount, when his face did ſhine as the ſun, and his raiment gliſtered like flaſhes of light, and a voice came out of the cloud, again declaring him to be the Son of God; the graves opening, and the ſun being darkened at his paſſion; his own riſing again, in ſome reſpect the greateſt of all miracles, and aſcending into heaven. And, *Laſtly*, the miraculous power of the Holy Ghoſt. I ſay, by theſe God the Father teſtified the truth of all that our Lord Jeſus Chriſt ſaid, as our Lord himſelf argued [c], "The works that I do, bear witneſs of me, that the father hath ſent me [d];" and therefore we believe the doctrine that he delivered came from God. So for the apoſtles, and many of the firſt Chriſtians, the Holy Ghoſt, that is, the gifts of the Holy Spirit, were beſtowed on them in an extraordinary manner [e], whereby they alſo healed diſeaſes, caſt out devils, foretold things to come, and ſpoke divers languages which they had never heard, and had a power of imparting thoſe gifts of the Holy Ghoſt

[y] Exod. viii. 18, 19. and chap. ix. 11. [z] Exod. xiv.
[a] Num. xx. [b] Exod. iv. 8, 9. [c] John v. 36.
[d] See Mat. ii. 10, 11. John xx. 30, 31. Acts ii. 22.
[e] Acts ii.

to

to others. Hereby God himſelf gave teſtimony to their words and writings; for that miraculous power with which they were in ſo great a meaſure endued from on high, was God's ſeal to their commiſſion, and ſo was for the ſatisfaction or convincing of all that heard them, or read their writings, that God was with them, and ſent them to publiſh his holy will[f]; and if they had delivered any thing that was not divine, a wiſe, true, and good God, would never have borne witneſs to it himſelf, nor indued them with ſuch extraordinary ability to convince men.

There is one conſideration which adds further ſtrength to this argument, and that is, the continuation of the miraculous powers in the next ages of the church, which the writers of thoſe times do not only unanimouſly atteſt, but challenge the emperors, and the reſpective governors of provinces, to convince them by experiment, and dare them to contradict it; and even offer to caſt their lives upon this proof[g]. It is alſo to be remembered, that even the Jewiſh writers, own there was ſuch a perſon as Jeſus, who lived and died as the goſpels report, though they mention him with ſcorn and diſdain. They deny not the matter of fact, that he wrought divers miracles[h]; but then they pretend, that power not to be a ſufficient teſtimony, becauſe he might work by magic, and the power of Beelzebub, the

[f] Mark xvi. 20. Heb. ii. 4. [g] As Juſtin Martyr, Irenæus, Origen, Tertull. Min. Fœlix, and Lactantius, cited by Grot. in Mark xvi. 17. The particular miracle there mentioned, is the caſting out of devils. Origen mentions others (contra Celſum, edit. Cantab. p. 62, & 80.) and further ſays, that he was an eye-witneſs thereof, p. 124. [h] Biſhop Kidder's Demonſt. of the Meſſiah, vol. I. ch. v. Lightf. Hor. in Mat. xxii. 24.

chief of devils; as their forefathers in Chriſt's time had objected to himſelf: Whereas the power of miracles was the very ſign which God gave their great maſter Moſes, for this very end, that they ſhould *believe* in him [j].

Here alſo we have a further confirmation of the divine authority of the Old Teſtament, or the canon of holy ſcriptures, received by the Jewiſh church, which was owned and confirmed by Chriſt and his apoſtles, who referred to it, and quoted teſtimonies out of it, as being the word of God, and of divine inſpiration [k]. So that the ſame miracles, which teſtify the authority of Chriſt and his apoſtles, do alſo evidence the divine authority of the Old Teſtament; which the ſame Chriſt and his apoſtles owned to be by inſpiration. And thus it is manifeſt, we have the moſt ſolid grounds for our believing the holy ſcriptures to be the word of God.

And whereas, ſome may wonder after ſuch demonſtrations of the truth of the Chriſtian religion, how it ſhould come to paſs, that the main body of the Jews, and afterwards thoſe wiſe and virtuous emperors, ſuch as Veſpaſian, Titus, Trajan, &c. and other inquiſitive men of thoſe times, did not only refuſe to embrace, but even perſecuted it. Such may conſider, *Firſt*, That as Chriſt's kingdom was not of this world, ſo it was to be propagated by the wiſdom and power of God, without the aſſiſtance of, and even in oppoſition to worldly wiſdom, and worldly wiſemen. *Secondly*, As for the incredulity of the Jews, that was in part occaſioned by Chriſt's mean appearance, whereas

[j] Exod. iv. 1, to 10.

[k] See John v. 39. Luke xxiv. 44. 2 Tim. iii. 15, 16.

they

they expected their Meſſiah ſhould be a great temporal king: as alſo from the deſpiſed part of their country, where Chriſt moſtly reſided, *viz.* Galilee; and from his expoſing the worldlineſs, hypocriſy, and vain tradition of the Phariſees, a leading party amongſt them. And, *Laſtly*, becauſe the doctrine of the goſpel equalled the Jews, (the poſterity of Abraham, and God's peculiar people) with the reſt of the world, as to their title in God's covenant and promiſes [l]. *Thirdly*, No wonder that the great men of the world, ſuch as emperors and miniſters of ſtate, ſhould not take much notice of a doctrine, in appearance, new and ſtrange, preached up by a few ignorant fiſhermen and tent-makers; or that perſons wholly *given up to voluptuouſneſs*, and pleaſure, ſhould contemn and deride a doctrine which taught the croſs, and a renouncing of preſent enjoyments, in hopes of better in another world. Or, *Laſtly*, that ſuch as eſteemed themſelves the only wiſe and knowing men, great philoſophers of the age, ſhould deſpiſe the plain ſimplicity of the goſpel [m]. *Fourthly*, That there is more reaſon to believe the doctrine of Chriſt upon the account of his miracles, than to queſtion the truth of his miracles upon the account of the unbelief of the Jews or Gentiles; and that becauſe this very unbelief was in itſelf foretold many ages before [n], that it ſhould ſo come to paſs in the days of the Meſſiah. Which prediction, among others that related to him, being fulfilled, is the greater confirmation of the truth of the ſame Jeſus being the Meſſiah, and of the doctrine which he taught.

[l] See the ſecond and third general remarks on the goſpels.
[m] See further the ſixth general remark on the Acts of the Apoſtles. [n] Iſaiah liii. 1. and chap. vi. 9.

As

As for any *other religion*, there is none that can juſtly pretend to be of God. The author of the Mahometan, or Turkiſh religion, was a vicious perſon, and his behaviour contrary to that of a meſſenger ſent from God. His doctrines are abſurd and ridiculous, and contrived for the gratifying of ambition and luſt in himſelf and followers, and were confirmed by no public and uncontroulable miracles, but propagated at the firſt by craft and fraud, and afterwards by violence and force of arms [o], the impoſtor pretending, that a *ſword fell into his hands from heaven for that purpoſe* [p]. The Jewiſh religion was founded wholly upon the expectation of a Meſſiah to come; and the prophets have ſo plainly limited the time of his appearance, before the diſſolution of the Jewiſh government, the diſtruction of Jeruſalem, and the temple, that it is paſt many ages ago, in what manner ſoever we make the computation [q].

Whereas there are ſome who want *new miracles* to convince them, it may be ſaid, *Firſt*, That God is wiſer than we, and knows beſt what is fit for the converſion of men. And it is impious and unreaſonable to demand any more for our private conviction. *Secondly*, If God ſhould gratify ſuch perſons, others would alſo expect the ſame, and then the frequency of miracles would make them not convincing, becauſe being common, they would be diſregarded, or would quickly be looked upon to be the effect of natural cauſes only. And now, ſince God hath been pleaſed to reveal himſelf to us, and ſo fully to confirm his revelation, for any to

[o] Dr. Smith Epiſtola prima de moribus Turcarum, p. 95, &c. [p] Prideaux's Life of Mahomet, and his letter to a Deiſt, Pocock Specimen Hiſt. Arabum, p. 116, &c. [q] Dan. ix. 24, &c. Hag. ii. 7. See Grotius de Verit. Chriſt. Relig. lib. 5. ſect 13.

expect

expect new revelations and new miracles to confirm them, is as unreaſonable, as it would be for them to demand that the king and parliament ſhould afreſh enact and publiſh the laws of the land in every reign, although they were formerly paſſed and ratified as they ought to be, and as ſuch, are now upon the records, and their authority hath been allowed ever ſince they were firſt enacted. Nay, though ſome perſons had ſuch a means of conviction granted them, as they pretend would be effectual, *viz.* that one of their former companions ſhould appear to them from the dead, and give them the diſmal account of all that black ſcene of horror and torments in the next world, and of the unſpeakable joys which are loſt by a wicked life in this; yet, as our Saviour ſays, *if they believe not Moſes and the prophets*, (we may add, and the goſpel on the evidence given thereof,) *neither would they be perſuaded, though one roſe from the dead;* as many on the apprehenſion of death have expreſſed great remorſe and reſolution, which yet on their recovery had no real effect on them. They might indeed on a ſudden be ſurpriſed at an apparition, and entertain ſome ſerious thoughts of a new life; but it would rarely effect a real change in their hearts and practice. They would quickly have a mind to believe the apprehenſion of it to proceed only from a melancholy fancy and imagination, which their vicious companions would not fail to improve. Or, if they believed in ſpirits, they might imagine a trick put upon them by ſome evil ghoſt or ſpirit, that perſonated their deceaſed friend, as taking a delight in diſturbing and perplexing their minds, and filling them with vain and groundleſs terrors. Thus they would by degrees quiet their minds, and chearfully return to their former

former courſe; and indeed, they would argue a great deal more rationally, than when they reſiſt all the ſubſtantial evidence of the truth for the holy ſcriptures, and the Chriſtian religion.

The miracles pretended to have been wrought among the Papiſts, or the ancient Pagans, weaken not the force of the evidence of the primitive Chriſtian miracles. For as to the former, *Firſt*, the juggling and impoſtures of the Popiſh prieſts have been ſo notorious, that even many of their own party, of credit, refuſe to vouch for them [r]. *Secondly*, Moſt of their miracles are ridiculous and trifling, very unlike the grave and ſubſtantial ones which Chriſt and his apoſtles wrought; as appears by many ſtories of the Virgin Mary, with her babe, viſiting her votaries; the ſweating and motions of images; the odour of reliques, &c. *Thirdly*, They are brought to confirm doctrines which Chriſt and his apoſtles never taught, but the novel tenets which the church of Rome had eſtabliſhed, and the additions they have made, different from, and even contrary to the Chriſtian doctrine, as concerning tranſubſtantiation, the worſhip of images, &c. *Fourthly*, Whereas Chriſt and his apoſtles wrought their miracles among the unbelieving Jews and Gentiles, theſe are only publiſhed among their own credulous people, who are eaſily impoſed upon, not wrought among thoſe called Heretics, who ſtand in need of conviction. *Fifthly*, Popular error is a great ſpring from whence miracles iſſue in the church of Rome. Upon the leaſt accident that happens to the Italians, and the leaſt ſickneſs or indiſpoſition that ſeizeth them, as any one may obſerve, they make a vow to ſome ſtatue of the

[r] See Biſhop Kidder of the Meſſiah, part I. ch. vi. num. 2.

virgin,

virgin, or of ſome ſaint, to be delivered from it: And if they eſcape, they attribute their recovery or deliverance from danger, to the miraculous ſtatues or images, to whom they made their vows; and cauſe pictures to be drawn of what happens to them, and ſet up in churches [s]. *Laſtly*, It is uſual for ſome wicked beggars to counterfeit themſelves cripples, blind, or ſtruck with the palſey, for five or ſix years together, to make people at laſt believe that a miracle has been wrought upon them, attributing their recovery to ſome image of the virgin, or to ſome ſaint, whereby they are believed to be good men, and favoured by God, and are liberally relieved, and often maintained ever after during life.

The miracles pretended to have been wrought by Apollonius Tyaneus, and others among the ancient Heathens, are confuted by the author under cited [t]. The wiſeſt Pagans confeſs many of them to have been forged [u], or wrought in the night, &c. But admitting any of them were really done, it was not in confirmation of any doctrine, but on ſome other account; as in the caſe of Veſpaſian's curing a blind man, to render him the more *venerable*, in order to raiſe him to be emperor: For which purpoſe, it is no wonder that God ſhould honour him in an extraordinary manner, being deſigned to be the executioner of his diſpleaſure againſt the Jews: He wanted *majeſty and authority*, which by this means, his hiſtorians tell us, was ſupplied [v].

[s] Frauds of Romiſh Papiſts and Monks, in a journey to Italy, An. 1690. letter 4. [t] Parker, De Deo. ſect. 26, 27. [u] Livius apud Grot. de Verit. lib. iv. chap. 8. [v] Suetonius and Tacitus apud Grot. ib.

Some are offended with the method of the holy ſcriptures, in which there is not an exact order obſerved, as in ſome other writings, but the ſame doctrines and duties are repeated, and urged over again. Such ought to conſider, that this is occaſioned by a wiſe deſign of the Divine Providence; for, *Firſt*, Ordinary readers take more notice of what they find ſo often mentioned: *Secondly*, What is obſcure in one place, is more fully and plainly expreſſed in another.

Others want to reconcile the many ſlaughters mentioned in the Old Teſtament, with the character of a gracious and good God towards his own creatures. For inſtance, in the drowning ſo great a body of the Egyptians in the Red Sea [a]; the ſlaughter of three thouſand Iſraelites by ſome of their own people, on account of the idolatry of the Molten Calf [a]; the terrible deſtruction of the Canaanites [b]; the death of ſeventy thouſand, on the occaſion of David's numbering his people [c]. Such ſhould obſerve, *Firſt*, In reſpect to God, that he is the Author and Giver of life, and may take it away when and how he pleaſes; and we muſt not ſeparate his juſtice from his mercy. *Secondly*, Thoſe who periſhed were deſtroyed for their abominable ſins committed againſt the light of nature. *Thirdly*, In the caſe of the Canaanites, the Iſrealites were only the executioners of God's juſtice, and of his puniſhment of ſinners, when their *iniquities* were *full*; that is, were at the heighth, and the corruption was univerſal, and loudly called for vengeance from a holy and juſt God: And though in the laſt inſtance abovementioned, David owned his own fault, but

[a] Exod. xiv. [a] Exod. xxxii. [b] Joſhua xiii, &c.
[c] 2 Sam. xxiv.

eſteemed

eſteemed the *ſheep* his people to be guiltleſs; that ſhews he knew his own ſins, but not his people's; who, for their ſins too, being guilty before God, were puniſhed on that occaſion, as David was himſelf, in the loſs of ſo many ſubjects.

As to the uſe of reaſon, in reſpect to the particular doctrines of the holy ſcriptures, it is to be conſidered, that although we are not to aſſent to that, which, being the proper object of our reaſon, is a plain contradiction to it, and ſo againſt that rational faculty which God hath endued us with, to guide and direct us; as the doctrine of the Papiſts, that a conſecrated wafer or bread, (which we ſee and feel, and taſte, to continue a wafer or bread,) is nevertheleſs converted into the real body of Chriſt, and ſuch like; yet there may be many things above our reaſon, and, which we cannot account for, through a want of the diſtinct knowledge of their nature and real properties; and yet being ſatisfied that God hath revealed them, we rationally give our aſſent to them: So, although it is above our reaſon to comprehend the doctrine of the Trinity, and the reſurrection, &c. yet being ſatisfied God hath revealed ſuch doctrines, that he is moſt wiſe and true, and able to do all that he hath declared he will do, it is moſt conſiſtent with our reaſon to believe them; and in this caſe reaſon is not excluded, but only kept to its proper buſineſs; for here it is the proper buſineſs of reaſon, to find out that God hath revealed ſuch truths, and to help us to diſcover the true ſenſe of that revelation; and when that is obtained, reaſon hath done its office, and the revelation of God is ſufficient to ground our faith upon, however difficult or unaccountable to us the nature of ſuch things may be. Thus, our eyes are given us for a guide, but we may never-

theleſs go a wrong way, without ſome director, whom our eyes may aſſiſt us in following.

How many things are there which are the conſtant objects of our ſenſes, which yet we can give but a mean account of, much leſs perfectly underſtand? Such as the motions of the heavens, the wind and ſeas; the light of the ſun; the growth of corn and other plants; to ſay nothing of the union of our ſouls and bodies, or how the one is affected by the other: All which ſo far exceed our comprehenſion, that if we did not daily ſee and experience them, they would ſeem as wonderful as the reſurrection, or any other myſtery in religion. Nor can it be otherwiſe, ſince the reaſon and apprehenſion of man is finite and limited, and can proceed only by analogy, or the proportion which one part of the creation bears to another, but cannot reach the divine nature, which is incomprehenſible; and undoubtedly, had ſome the knowledge of this world we live in, *only from a book*, they would conclude, that moſt of the things that are in it were as incomprehenſible, impoſſible, and therefore incredible, as they fancy any thing to be in the Chriſtian doctrine.

If it ſtill be objected, that by the inſtances laſt mentioned, it appears indeed, that we believe many things to have a being, though we cannot comprehend how they have it; yet the reaſon of ſuch belief is, becauſe we perceive *by our ſenſes*, (of hearing, ſeeing, and feeling,) that ſuch things are: But it cannot be ſaid ſo of ſome Chriſtian doctrines; as of the Trinity, the reſurrection, the union of the divine and human nature in Chriſt, &c. In anſwer to this, it is alſo true, that we believe what we cannot comprehend ourſelves, or diſtinctly explain to others, though it has no manner of relation

relation to our ſenſes. For example, *an eternal duration*, which we cannot conceive without ſuppoſing a ſucceſſion of time, and that will at laſt carry our thoughts to ſome firſt moment, from which thoſe that follow are derived; which, as ſuppoſing a beginning of time, is a contradiction to eternity; and yet, without an eternal duration, or ſome being from eternity, how could any thing ever have a being or motion at all, ſince nothing could ever produce itſelf, for then it would act before it is? And how could any thing exiſt, or have a being without a cauſe? And yet we believe God to be ſelf-exiſtent, or to have a being from himſelf; ſo that there is ſomething believed which we cannot conceive, and has no relation to our ſenſes.

And if it be replied, that although we cannot comprehend particularly, how there could be an infinite eternal duration or being, or firſt mover; yet we believe it becauſe *our reaſon tells us*, it muſt be ſo in general, otherwiſe, there could be no being at all: Then we may as well believe the truth of any particular revealed myſtery of religion contained in the holy ſcriptures, though it be neither the object of our ſenſes, nor can we otherwiſe comprehend it, if we have *good reaſon* to believe the truth and divine authority of the holy ſcriptures in general, which contain ſuch a doctrine, and that leads us to examine the proof thereof, and be determined thereby, notwithſtanding our reaſon fails in the explication of ſuch particular doctrine. In the ſame manner one may argue from the conſiſtency of God's *fore-knowledge* of future events, which is manifeſt by the prophecies, with the *liberty of human actions*. And therefore, all thoſe ſhould weigh this matter well, who believe an in-

finite

finite and incomprehenſible being, and yet reject any other doctrine, which relates to an *infinite being*, becauſe it is incomprehenſible.

Thoſe who pretend that the different opinions of the profeſſors of Chriſtianity, and the ſchiſms and hereſies are objections againſt it, may as well affirm, (ſince, through the weakneſs of human underſtanding and prejudice, diſputes ariſe in all arts) that becauſe ſo many lawyers differ in opinion about the ſenſe of ſome laws, therefore there is no law which we can rely on. The diſputes about the nature of a thing is no argument againſt the truth and being of the thing diſputed; nay, the very diſputes and different opinions being foretold by Chriſt and his apoſtles, are the greater confirmation of the Chriſtian religion [c]. The ſame may be ſaid concerning *the ill lives* of too many Chriſtians, whether of the clergy or laity; ſince it was foretold the time would come, when ſome who had *a form of godlineſs, ſhould deny the power thereof* [d]. That being ſo, is rather a proof of the truth of the goſpel which foretold it, as it is of the general corruption of human nature, and the prevalency of ſome men's luſts and paſſions over their reaſon. Nor can it argue, either that ſuch perſons do not believe what they profeſs to teach, any more than that a phyſician believes nothing of medicine, becauſe he does not often practiſe himſelf as he preſcribes; or that a man is not ſtill a man, though he has the plague upon him.

To thoſe who complain of the Chriſtian religion's thwarting the natural inclinations of men, which may reaſonably be ſuppoſed to be from God, and pretend that we ſeem to be born under one law,

[c] Luke xii. 51, 52, 53. 1 Tim. vi. 5. [d] 2 Tim. iii. 5.

and

and bound to another; it may be anſwered, *Firſt*, "God hath ſuch love for men, that if "we be not wanting to ourſelves, and are ſin-"cere, he will afford his aſſiſtance in propor-"tion to our need. *Secondly*, God did not de-"ſign to create man in the full poſſeſſion of "happineſs at firſt, but to train him up to it by "the trial of his obedience; but there would "be no trial of our obedience, without ſome "difficulty in our duty, either by reaſon of "powerful temptations from without, or of croſs "and perverſe inclinations from within. *Third-*"*ly*, That God hath provided an univerſal re-"medy for the degeneracy and weakneſs of hu-"man nature. The grace of God hath abounded "to all men by Jeſus Chriſt, to enable them to "maſter and ſubdue all the bad inclinations of "nature: As he commands us to examine, ſo "he affords us ſufficient aids of his grace by "Jeſus Chriſt for our recovery, at leaſt, ſo far as "he will accept of.

"Others object, that the laws of the Chriſtian "religion intrench too much upon the pleaſures "and liberties of human nature. But, ſuch do "not conſider, *Firſt*, That the Chriſtian religion "does not hinder the reaſonable, juſt, and proper "ſatisfaction of any of our natural appetites and "paſſions, but the undue and irregular manner of "gratifying them; and every inordinate appetite "or affection is a puniſhment to itſelf; as in-"temperance, debauchery, revenge, &c. For, as "ſenſual exceſs goes beyond the limits of nature, "ſo it begets bodily pain and diſeaſes: As it "tranſgreſſeth the rules of reaſon and religion, "it breeds guilt and remorſe in the mind. *Se-*"*condly*, As for the reſtraint of our *liberty*, the

"contrary

" contrary is moſt evidently true, that ſin and evil " are the greateſt ſlavery; for he is a ſlave who is " not at liberty to follow his own judgment, and " to do thoſe things he is inwardly convinced are " beſt for him to do, but is ſubject to the unrea- " ſonable commands, the tyrannical power, and " violence of his luſts and paſſions: But the " ſervice of God, and obedience to his laws, is " perfect liberty, becauſe the law of God requires " nothing but what is recommended to us by our " own reaſon, and from the benefit and advan- " tage of doing it [e]."

SECTION VI.

Since the Church of Rome forbids the common People to read the Holy Scriptures, we may inquire, what Reaſon there is nevertheleſs, that they ſhould read and underſtand them.

In Anſwer to which it may be conſiderd,

Firſt, THE ſcriptures themſelves were at firſt, by the inſpiration and providence of God, publiſhed in a language which was underſtood by all thoſe who were concerned; as the Old Teſtament, which was manifeſted to the Jews, was written in Hebrew, and part of it in Chaldee, their proper language; and the New Teſtament was written in Greek, becauſe at the time of publiſhing it, the Greek language was univerſally underſtood; which is a plain indication, that God intended his holy word ſhould be read and underſtood, by all the members of his church.

[e] See more at large in Archbiſhop Tillotſon's works, fol. vol. II. ſerm. X.

Secondly,

Secondly, What belongs to holy living, (in reſpect to God, our neighbour, and ourſelves,) and what we are to believe in order to ſalvation, is plainly enough ſet down in holy ſcripture; and for the more obſcure and difficult paſſages, we may repair to the miniſters for inſtruction; or thoſe places may not be of much concern to private perſons of ordinary capacities.

Thirdly, The people of the Jews were commanded to read the Old Teſtament [f]; and in many reſpects we are as much concerned as they, and the New Teſtament is no more difficult to us, than the Old was to them.

Fourthly, The apoſtle St. Paul gave orders that his epiſtle ſhould *be read to all the holy brethren*, that is, to all the members of the Chriſtian church [g]. And, though many have abuſed and wreſted the holy ſcriptures, (as St. Peter complained in his days) [h], yet the apoſtle did not therefore forbid them to be read, no more than cloaths and food, and ſtrong liquors are forbidden, though many do abuſe them. The apoſtle, on the contrary, ordered the whole church of the Coloſſians to be careful, that the word of God *might dwell among them richly* [i]. And the ancient doctors of the church were wont to call on the people, not excepting "the meaneſt and moſt unlearned, "to provide themſelves with Bibles, and to read "and meditate in them, in their private houſes, be-"cauſe they contain the phyſic of their ſouls, and "the rules of Chriſtian behaviour, in all condi-"tions here on [k] earth." And they ſay, that a Chriſtian's living here in the world without being

[f] Deut. vi. 6. [g] 1 Theſſ. v. 27. [h] 2 Pet. iii. 16.
[i] Coloſſ. iii. 16. [k] Gerhardi Exegeſis de Script. Sacr. c. 23. Du Pin on the Canon of Script. book i. ch. 9. ſect. 2, 3.

acquainted with the holy ſcriptures, eſpecially of the New Teſtament, is *like a ſoldier going to war without his armour*[m]. And yet they well knew, there are many paſſages therein not eaſy to be underſtood, and that many had perverted the ſame to their own deſtruction, upon which pretence the church of Rome now forbids to the common people the uſe of the Bible; yet from the beginning it was not ſo, but all were allowed, nay, injoined to have Bibles, and to be well acquainted with them; inſomuch, that in the time of the Diocletian perſecution, (three hundred and three years after the birth of Chriſt,) it was looked on as a renouncing Chriſt and his religion, to be a *Traditor*[n]; that is, for Chriſtians to deliver their Bibles to the Heathen officers, who were ſent to burn them: Which plain matter of fact is a moſt convincing argument for the general reading of the holy ſcriptures in the primitive times. And if it be objected, that many hereſies have ſprung up by a wrong interpretation of ſcripture, we anſwer, thoſe miſtakes were for want of a thorough acquaintance with the holy ſcriptures, and becauſe they were not often read and compared together: Beſides, the hereſies for the moſt part were coined by doctors, and learned men, not ordinary lay-perſons. *Laſtly*, the goodneſs of God permits us not to queſtion, but that the way to eternal life ſhall be manifeſted to thoſe who ſeek it in his holy word, with all ſincerity, without any worldly deſigns, and with hearty prayers for his aid. Thus much for the obligations which all ſorts of perſons lie under to be converſant in the holy ſcriptures.

[m] Ibid. [n] Auguſtinus de Baptiſmo, lib. vii. chap. 2. Traditio Codicum facta eſt, unde cæperunt appellari Traditores. Vide et Martyrologium Romanum. Januar. 2.

SECTION

SECTION VII.

Next we are to obſerve what hinders many from profiting by this holy Book, and how it ought to be read.

SOME read only to ſatisfy their curioſity, in reſpect to the ſtories, or elſe perplex themſelves with the myſterious and dark prophecies of Daniel and the Revelation, and neglect the other plain and moſt uſeful parts of the holy ſcriptures, which tend moſt to edification. Others take a piece of a chapter or a verſe by itſelf, never conſidering the ſcope and coherence of ſuch words. Another ſort have entertained a particular opinion, which they have before-hand reſolved to maintain, and bring it with them as a clue, by which to unfold the ſcripture. But we ſhould read and meditate in this holy book, not ſo much to ſatisfy our curioſity in knowing the ſeveral hiſtories, as to obſerve in them the providence of God, his power and goodneſs, and care for his church; the pious examples of holy perſons, the examples of vengeance againſt ſuch ſins, or the inſtances of bleſſings on the performance of ſuch duties, &c. And let the unlearned and weak be moſt converſant in the plaineſt and moſt edifying books of holy ſcripture: Neither let us read careleſly, and run away with a verſe or two, but compare and conſider the end and chief deſign of the Holy Ghoſt. *Laſtly*, we ſhould not bring our opinions as the clue by which to unfold ſcripture, but to be tried and regulated by it; and, above all views, read chiefly to be wiſe unto ſalvation; for the ſcriptures are not

only the oracles of God, to which we ſhould reſort for wiſdom and ſaving knowledge, but alſo a rule and guide of life, which we ſhould have a recourſe to, that we may thereby grow the better Chriſtians, more holy and truly religious. In ſhort, the ſcripture ſhould be read with the like ſpirit with which it was written [n], with a diſpoſition to know and embrace the truth, for promoting the glory of God, a religious converſation, and eternal happineſs. To this purpoſe let us lay up in our hearts what we read, that it may be uſeful on ſeveral occaſions? as when we read of the power and juſtice of God, his threatenings againſt ſin, and of his being preſent in all places, &c. Such paſſages we may treaſure up in our hearts, to make us fear and tremble to offend him by preſumptuous ſins. When we read the exhortations and encouragements to piety and virtue, we ſhould then examine if our behaviour is ſuitable, and endeavour it may be for the future. When we read of his goodneſs and mercy to be over all his works, his gracious promiſes of mercy and forgiveneſs, and that he ſo loved us as to ſend his Son to die for us, &c. this may cheriſh our hopes of pardon on our true repentance. When we read that he is a father to his ſervants, and will make all things work together for good to them, and that Chriſt Jeſus, his beloved Son, endured the croſs, &c. This will be of great comfort to us in the day of affliction and trouble. Thus we ſhould read the holy ſcripture, remembering always, that it is God and his Son Jeſus Chriſt, who ſpeaks unto us from heaven; and that by this very word, according as we have here improved in knowledge

[n] Omnis Scriptura ſacra eo ſpiritu debet legi, quo ſcripta eſt. Kempis, lib. i. chap. 3.

and

and religious behaviour, we ſhall all be judged at the laſt day. This end of reading the ſcriptures is excellently expreſſed by our church, in her Homily concerning the exhortation to the knowledge and reading of the holy ſcriptures, part I. "In "reading of God's word, he moſt profiteth, not "always that is moſt ready in turning of the book, "but he that is moſt turned into it, that is, moſt "inſpired with the Holy Ghoſt, moſt in his heart "and life altered and changed into the thing "which he readeth. He that is daily leſs and leſs "proud, leſs wrathful, leſs covetous, and leſs de-"ſirous of worldly and vain pleaſures. He that "daily, forſaking his old and vicious life, in-"creaſeth in virtue more and more." O! let us adore and bleſs God, who hath revealed to us the word of life and ſalvation, and be careful ſo to read and meditate in the ſame, praying for the aſſiſtance of his Holy Spirit, that our underſtandings may be enlightened, our faith confirmed, our hope cheriſhed, our lives reformed, and our ſouls ſaved in the day of the Lord Jeſus. *Amen.*

SECTION VIII.

The Titles and Diviſions of the Holy Bible, and the Books which make up the Canon of the Holy Scripture.

THIS book is called the Bible, that is, the *book*, for the Bible is the ſame[a] with book; as much as to ſay the book of books, or the chiefeſt

[a] Biblia plur. a Βιβλος.

book;

book; and the Holy Bible, becauſe inſpired by God, and contains holy matters, and inſtructs in holineſs. Again, it is called the *ſcriptures*, which ſignifies the writings, becauſe it contains the chiefeſt of all writings; and the *word of God*, as proceeding from him, and taught by his holy ſpirit; and laſtly, the Old and New Teſtament, which word *Teſtament* [b] not only ſignifies one's laſt will, (as it may in this caſe [c], Chriſt having made his church the *heir* of ſalvation,) but is taken ſometimes for a *law*; and then it means the old law given by Moſes, and the new law given by Chriſt: Sometimes, and uſually, for a *covenant*, and ſo it ſignifies the old covenant God made with the Jews, to be their God, on condition of obſerving his law, and the new covenant he makes with us Chriſtians, a covenant of grace and ſalvation through Jeſus Chriſt, on condition of faith and obedience. It alſo ſignifies the *ſign* of this new covenant [d]. *This cup is the New Teſtament in my blood*, or the ſymbol, ſign, or token of that blood, in which the new covenant was eſtabliſhed, and ſo figuratively imports the Teſtament, or covenant itſelf.

The whole Bible is divided into the Old and New Teſtament: The Old contains the ſtate of the church of God among the Jews; the New containing the doctrine and privilege of the Chriſtian church over all the world. We Chriſtians are concerned with the Old Teſtament, not only by reaſon of the examples, judgments, mercies, promiſes, threatenings, and commands of God there-

[b] Διαθηκη. Caſaubon exerc. 16. anni 34. Num. 35. Du Pin. Hiſt. of the Canon, vol. I. ch. i. ſect. 1. [c] Heb. ix. 16. [d] Luke xxii. 20.

in

in mentioned; but chiefly in reſpect to the types and figures, and prophecies concerning the Meſſiah and Saviour.

Again, the Old Teſtament was divided by the Jewiſh rabbies (or doctors) into three parts [e], the law, the prophets, and the hagiographa, (or holy writings.) Our Lord, no doubt alluded to this diviſion [f]. *In the law and in the prophets, and in the pſalms*, (or holy writings, of which the pſalms are a chief part,) *concerning me*, and thereby confirmed the Jewiſh canon, or catalogue of books of the Old Teſtament.

Firſt, The law, containing the five books of Moſes, which the Greeks afterwards called the Pentateuch, which word ſignifies the five-fold volume, becauſe it contains five books, viz. Geneſis, Exodus, Leviticus, Numbers, Deuteronomy.

Secondly, The prophets: Theſe they reckoned eight, in this order; Joſhua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Iſaiah, and the twelve leſſer prophets, accounted as one book, viz. Hoſea, Joel, Amos, and the reſt to the end of Malachi. So that although the books of Joſhua, Judges, Samuel, Kings, are properly hiſtorical, yet they were accounted in the claſs of the prophetical, as being written by men who were prophets, deſcribing things already paſt, as others foretold things to come.

Thirdly, Hagiographa, (or holy writings,) in the order following, Ruth, Pſalms, Job, Proverbs, Eccleſiaſtes, Canticles, Lamentations, Daniel, Eſther, Ezra, (to which laſt Nehemiah was annexed) and Chronicles [g]. So that although Da-

[e] Hottinger. Theſaurus, lib. ii. ch. 1. ſect. 1. compared with Lightfoot, Horæ in Luc. xxiv. 44. [f] Luke xxiv. 44. [g] Ibid.

vid

vid and Daniel were prophets, and foretold things to come, yet they were not reckoned in the claſs of the prophets, becauſe they did not live as thoſe prophets did, David being a king, and Daniel a courtier. This laſt part of the holy writings, were accounted divinely inſpired, and therefore the Jews call them *holy*; but they are by them diſtinguiſhed from the other books or prophets [i], becauſe the writers of them had no public miſſion, or office of prophets; and they conceive them dictated not by dreams, viſions, a voice, or otherwiſe, as were the oracles of the prophets, but more immediately revealed to the minds of the authors: Neither were they read publicly in their ſynagogues, as the law and the prophets were: Hence as ſome think, the expreſſion, *This is the law and the prophets* [k]. So, *they have Moſes and the prophets.* Again, *If they hear not Moſes and the prophets.* [l].

Another reaſon is ſuggeſted [m], why the Jews ſtill exclude the prophet Daniel from being read in their ſynagogues, viz. becauſe he ſo clearly defines the time of the coming and death of the Meſſiah, before the deſtruction of the city and ſanctuary, or temple [n]; and they had rather this prophet be not ſo publicly read, than that the reading of him ſhould at any time encourage ſome in, and bring others over to the belief of the perſon and doctrine of Jeſus Chriſt.

Joſephus mentions another, and poſſibly a more ancient diviſion of the Old Teſtament [o], although

[i] Biſhop Coſin on the Canon of Script. ch. 2. Hottinger. ibid. lib. II. ch. i. ſect. 3. [k] Matt. vii. 12. [l] Luke xvi. 31. Acts xxiv. 14. and xxvi. 22. [m] Hottinger. ibid. p. 510. [n] Ch. ix. [o] Contra Apion. lib. i. non longè ab initio. compare Grot. in Luc. xxiv. 44.

not

not altogether unlike the former; and becauſe he lived ſoon after Chriſt's time, probably that diviſion obtained then. He reckons two and twenty books in the whole; of which he ſays, *five of Moſes contain laws, and treat of the creation of the world, and the generation of mankind, and ſo to the death of Moſes*; by which it is plain he means the Pentateuch, containing Geneſis, Exodus, Leviticus, Numbers, and Deuteronomy. Next he mentions *the prophets, from the death of Moſes to the reign of Artaxerxes, comprehending thirteen books* viz. all the hiſtorical, reckoned in the claſs of prophetical, (for the reaſon above mentioned,) as Joſhua, Judges, &c. to the end of Nehemiah, including alſo Eſther and Job; and alſo the prophetical books, ſtrictly ſo called, as Iſaiah, Jeremiah, &c. to the end of Malachi: But he doth not mention how he reckoned them, nor how many were accounted one book: And laſtly, he places the *other four books, containing holy hymns and moral precepts*, by which, doubtleſs, he means the Pſalms, Proverbs, Eccleſiaſtes and Canticles. By *the law and the prophets* [n], Chriſt might intend the two firſt claſſes, which Joſephus mentions. Sometimes the *law*, among the Jews, comprehended the whole ſcripture of the Old Teſtament: Thus [o] *they heard out of the law, that Chriſt abideth for ever*; which they might gather from Dan. vii. 14. or Pſal. lxxxix. 35, 36. or Pſal. cx, 4. but not from the law ſtrictly ſo called: And Chriſt quoting Pſal. xxxv. 19. *They hate me without a cauſe*, ſays, it was written in their law [p]; and by the pſalms, (as quoted by Chriſt [q], might be meant the whole

[n] Luke xxiv. 44. [o] John xii. 34. [p] John xv. 25.
[q] Luke xxiv 44.

volume of the holy writings, wherein the Pſalms carried the name of all the four, (either becauſe firſt placed, or as eſteemed moſt for the prophecies of the Meſſiah,) *viz.* Pſalms, Proverbs, Eccleſiaſtes, and Canticles [r].

The modern diviſion of the Old Teſtament is into four parts: *Firſt*, The Pentateuch, or five books of Moſes, as Geneſis, Exodus, Leviticus, Numbers, Deuteronomy. *Secondly*, The hiſtorical, books as Joſhua, Judges, &c. to the end of Eſther. *Thirdly*, The five poetical [s] books, *viz.* Job, Pſalms, Proverbs, Eccleſiaſtes, and Canticles. *Fourthly*, The prophets, Iſaiah, Jeremiah, &c. to the end of Malachi [t].

The other books are called Apocrypha, which word ſignifies hidden writings. It is ſuppoſed they were ſo called, becauſe their original is obſcure, and authority queſtionable; but a perſon [u] learned in the Jewiſh authors gives another account which ſeems probable: He obſerves, that the Jews termed theſe books that were not canonical (or not of divine authority) *Ganuzim* (which the Greeks rightly interpret *apocrypha*, or hidden;) becauſe, to prevent an occaſion of error in any that ſhould read them, they were wont to keep them for a private uſe, or hide or bury them in the earth; whence their reckoning them in the number of ſuch as were not divinely inſpired, was expreſſed by their being *apocrypha*, or hidden.

Theſe books contain the latter hiſtory of the Jews, and many good exhortations and rules of manners; but are not of divine authority, becauſe

[r] Lightfoot Hor. in Luc. xxiv. 44 [s] See what is ſaid of the Hebrew poetry on the book of Pſalms. [t] Junius & Tremellius ſecundum veteres Chriſtianos. [u] Hottinger, Theſaurus, Lib. II. ch. 2. ſect. 1.

not

not written originally in the holy language, or Hebrew, by prophets, or inſpired perſons, but after the time of Artaxerxes Longimanus and Ezra, when the ſpirit of prophecy ceaſed in the Jewiſh church; or as Joſephus expreſſes it, "For want of "the ſucceſſional line and deſcent of the prophets "to make them ſtill more authentic and ſacred [u]." Neither were they inſerted into the canon of holy ſcripture by Ezra [v].

There were more books once among the Jews than thoſe hitherto mentioned, which related to their religion and government, and which are cited *Num.* xxi. 14. *Joſh.* x. 13. 1 *Kings* xi. 41. and elſewhere. But then, thoſe which are preſerved, are ſufficient for the uſe of the church, otherwiſe the Divine Providence would not have ſuffered the reſt to be loſt. Nor is the canon of the Old Teſtament deficient on that account, becauſe Chriſt and his apoſtles acquieſced therein as perfect, and as being entirely what was conſtituted by Ezra as a prophet, and the reſt of the great council in his time [w].

The New Teſtament is divided into three parts, *Firſt*, The Holy Goſpel containing the doctrine, life, and death of Chriſt, &c. *Secondly*, The hiſtory of the firſt preaching of the goſpel, and planting of the Chriſtian church, in the Acts of the Apoſtles. *Thirdly*, the writings of St. Paul, and ſome other apoſtles; as the epiſtles to the Romans, Corinthians, and the reſt to the end of the Revelation. The books of the Old and New Teſtament above-mentioned, (except the Apocrypha)

[u] Joſephus. Ibid and Hottinger. ibid. a. p. 525. [v] Ibid. [w] Hottinger. Theſaur. lib. II. ch. ii. ſect. 2. p. 439. As for the pretences of the Romiſh church, in defence of their new Trentine Canon, ſee Biſhop Coſin's Can. ch. i. 2, iii. 4.

are called *canonical*, from a Greek word ſignifiying a *rule* or *limit* meaſured out, as being a catalogue or liſt of ſuch books as contain the rule or meaſure of faith.

As for the diviſions of the Bible by *chapters* and *verſes*, we may note, in the firſt place, that the Jews were wont to divide the books of the law and the prophets, (which were read publickly in their ſynagogues,) into ſo many parts or ſections called *paraſchal*; and thoſe again were ſub-divided into leſſer ones, called *ſedarim*, for the convenient reading them in their ſynagogues on the ſabbath-days [x]: And theſe ſections ſomewhat reſemble our chapters, epiſtles, and goſpels. Some of the ancient Chriſtians had general *titles*, or chief heads, to point out the contents of ſuch a portion of holy ſcripture [y], the like as in our Bibles are noted with a paragraph or note of diviſion, thus ¶. But the diviſions by *chapters*, ſuch as we have now, except the Pſalms [z], was an invention of one Hugo, a cardinal, (who flouriſhed about the year 1240,) for the ready finding the words and phraſes in the ſcripture of the vulgar Latin Bible, by a concordance which he had compoſed. About the year 1430, a Jewiſh Rabbi, Nathan, imitated that diviſion by chapters in the Hebrew Bible, (for which he contrived a concordance) and improved it, by ſub-dividing the chapters of the Old Teſtament into verſes: Which example was followed by Chriſtians in the Latin Bibles of the Old Teſtament. Afterwards Robert Stephens, or Stephanus, a famous printer at Paris in France, and learned

[x] Hottinger. Theſaur. lib. I. chap. ii. ſect. 5. Num. 1.
[y] Στιχομιτρίαι Dr. Mills's Prolegom. p. 100. [z] Acts xiii 33.

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in the Greek language, when he had compoſed a concordance for the Greek Teſtament, about the year 1546, taking a hint from the forementioned diviſion of the chapters into verſes of the Old Teſtament, made a like diviſion of the chapters of the New Teſtament into verſes alſo[c]: Which diviſion by chapters and verſes both of the Old and New Teſtament ſtill continues.

SECTION IX.

BEFORE we enter upon the particular books of the holy ſcripture, the following general rules may be obſerved for the interpretation thereof, *viz.*

Firſt general rule. The holy ſcripture ſpeaks *with the tongue of the ſons of men*, as the ancient Jews expreſſed it[a], that is, in condeſcenſion to the common uſage and apprehenſions of men, even of the vulgar as well as the moſt learned[b], making uſe of popular expreſſions, and forms of ſpeech: For when God would vouchſafe to reveal himſelf to men, he muſt be ſuppoſed to comply with their language and manner of ſpeaking.

1. Thus, according to the ſentiments and expreſſions among men, God is ſaid to *repent* that he had made man, and it *grieved him* at his heart[c]. Not that God hath an heart or body, or can repent or grieve, as we do, for want of a fore-ſight

[c] Præfatio Buxtorf. ad Concordantias Bibliorum Hebraicos, apud Dr. Prideaux's Old and New Teſtament connected, part I. book 5. compare Hottinger. Theſaurus, lib. I. ch. ii. ſect. 5. p. 223. [a] Secundum linguam filiorum hominum, Maimon. Mor. Nevoch. part I. chap. 26. [b] Origen. contra Celſum ad initium. [c] Gen. vi. 6.

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of events, and the diſappointments conſequent thereon; but becauſe, when men repent of an action, they would undo it; ſo when God reſolved to deſtroy ſo many of mankind whom he had created, he is ſaid to repent, or to grieve that he had made them [d]. So Chriſt is ſaid to *marvel* at the Centurion's anſwer, becauſe he ſeemed as one that doth ſo: And God is ſaid to lead the Iſrealites forty years in the wilderneſs, that he might *prove*, and *know* them; becauſe we often *know* things or perſons upon making *trial* [e]. For want of obſerving this rule, many paſſages of ſcripture, which ſeem to repreſent God like unto man, have occaſioned a groſs and dangerous miſtake, which ordinary readers have ſometimes fallen into: Becauſe they find human paſſions, and the parts of a human body aſcribed to God, they have been apt to imagine him like an old king ſitting on his throne; whereas his glorious Majeſty is infinite and incomprehenſible: And thoſe paſſages in holy ſcripture, which ſeem to repreſent God like unto men, are gracious condeſcenſions to our frail capacities and underſtandings. For example, becauſe we cannot apprehend how any one ſhould ſee and hear, without eyes and ears, therefore it is ſaid, *the eyes of the Lord* are over the righteous, and *his ears* are open to their cry; not that he hath eyes, or a body, who is an infinite glorious ſpirit, and hath given us the faculties of ſight and hearing; and therefore cannot but diſcern and know all things himſelf. But this is ſaid in condeſcenſion to us, who ſhould not otherwiſe comprehend God's knowledge and obſervation of mortal men. So that expreſſion, the *Lord's hand* is not ſhortened that it

[d] Matt. vii. 10. [e] Deut. viii. 2.

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cannot ſave, nor *his ear* heavy that it cannot hear, doth not mean that he hath hands or ears, but that he fully apprehends and underſtands all our wants, and is ready to help us. In the ſame manner David prays [f], Lord lift thou up the light of thy *face* or *countenance* upon us, that is, be favourable to us. So God is ſaid to be *angry*, and to have *fury*, &c. to make us apprehend how much he hates ſin, and will puniſh ſinners.

2. Again, human authors very often uſe figurative expreſſions, which are not underſtood as the words ſtrictly ſound, but according to cuſtom, and the common phraſe and apprehenſions of mankind. And in reſpect to this, we are often to interpret the holy ſcriptures; for example [g], The paſtures *are cloathed with flocks*, that is, filled with them, and the vallies *ſhout for joy; they alſo ſing* [h], are very fruitful, and make the owners rejoice. [i] The *rock* of ſalvation, that is the ſtrength, or ſure ſalvation. Chriſt commands [k] to *pluck out our right eye, or cut off our right hand*, if they offend us, or prove the occaſion of ſin; ſignifying thereby, that we ſhould quit all occaſion of luſt, rather denying ourſelves the uſe of our eyes or hands, when they would enſnare us in ſin. He alſo orders the apoſtles to preach upon the *houſe tops* [l], viz. openly and publicly. The apoſtles are called *the light of the world* [m], that is, to enlighten men's minds by their inſtructions and examples. Our life is a *vapour* [n], becauſe frail and ſuddenly vaniſhing. Chriſt ſays [o], I am the *door*, becauſe by him we become members of the church

[f] Pſal. iv. 6. [g] Pſal. lxv. 13. [h] Læta ſeges Virg.
[i] Deut. xxxii. 15. [k] Matt. xviii. [l] Matt. x. [m] Matt v.
[n] James iv. [o] John x. 6.

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of God. So I am the *good ſhepherd* [p], who ſpiritually governs and feeds his church and people, with his Holy Spirit, and holy doctrine unto eternal life [q]. Let us build a tower; whoſe top may *reach unto the heaven*, or very high. So [r] the cities are *walled up to heaven*. So, on the contrary [s], Thou Capernaum, which art exhalted up to heaven, ſhalt be brought *down to hell*, reduced to a very low ſtate [t]. Let *the dead*, thoſe who are unconcerned and dead to the things of God and of heaven, bury their dead [u]. The maid *is not dead but ſleepeth*, that is not ſo dead, but that ſhe ſhall be raiſed to life, as out of a ſleep. Chriſt is the head of the church, or the chief thereof, to ſupport and govern it by his holy word and ſpirit; and true Chriſtians make up that *one body*, as being united to the head, and governed thereby [v]. God is ſaid to *crown* the year with his goodneſs [w], becauſe he adorns and bleſſes the land with plenty at the proper ſeaſons of the year. Chriſtians are *crucified* to the world [x], becauſe the honours, riches, or pleaſures of it are become lifeleſs and untempting to them. God is ſaid to break the whole *ſtaff of bread* [y], foraſmuch as bread ſupports a man, as a ſtaff does one that is infirm. The devil is called *the god of this world* [z], *the ruler of the darkneſs* of this world, and *the prince of the power of the air*, as having a ſort of dominion over thoſe in the world who yield themſelves to his temptations, and thereby become ſubjects to him.

[p] John x. 14. [q] Gen. xi. 4. [r] Deut. i. 28.
[s] Matt. xi. 23. [t] Matt. viii. 22. [u] Matt. ix. 24.
[v] Eph. i. 22, 23. [w] Pſal. lxv. [x] Gal. vi.
[y] Pſal. cv. 16. [z] 2 Cor. iv. 4.

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We may add to theſe figurative expreſſions, the method among the ancients in the eaſtern countries, of conveying their notions to their diſciples by allegories and types, whereby one thing was expreſſed and repreſented, and another alluded to or implied: This was a very common way among the Egyptians, Perſians, and Indians, as well as the Jews, as appears by their monuments [a]: And therefore, we are not to wonder that the ſame is uſed in the holy ſcriptures, by thoſe writers who lived in the eaſtern parts of the world.

3. As there are ſeveral idioms or proprieties of ſpeech in all languages, ſo there are in the Hebrew language [b], wherein the Old Teſtament was moſtly written, which are different in ſound from our own. Theſe are often noted in the margin of our Bibles, and ſometimes imitated in the New Teſtament alſo; foraſmuch as the writers thereof were of Jewiſh extraction, and the firſt Chriſtians were ſo too, for whoſe ſake the books therein contained were at firſt written. So that we are not to wonder, that we find a great many proprieties and forms of ſpeech, that peculiarly belong to the Hebrew language of the Old Teſtament, to be uſed in the New, although it was written in the Greek tongue. Thus much being obſerved, divers paſſages of the holy ſcriptures will be eaſier underſtood, as in the following inſtances.

4. Where there are more of the ſame kind, what is meant only of one [c], is ſometimes ſpoken of all; as when the particular is included in the general.

[a] Mede Commentat. Apocalypt. pars I. in Appendice ad finem ſigilli 6. ſic Maimon Mor. Nevoch. pars III. ch. 43. illa docendi ratio, illis temporibus, admodum fuit trita & uſitata.
[b] Of this a large account is given by Glaſſius, in his Philolog. Sacra. [c] Enallage numeri.

[d] *The ark reſted upon the mountains* [e] *of Ararat*, that is, one of the mountains. Or when it was known what was meant. [f] God overthrew the cities, that city in which Lot dwelt. [g] *When his diſciples ſaw it, they had indignation*, it was one of them, viz. Judas [h]. Again, [i] *Leſt that come upon you, which is ſpoken by the prophets*, that is, Habakkuk. [k] The apoſtle ſays of the prophets and faithful of old, *who ſtopped the mouths of lions*, which is only recorded of Daniel. Or *laſtly*, Becauſe it ſignified little to name the particular in ſuch place. [l] The thieves *caſt the ſame in his teeth*, that is, one of them [m].

5. When the Jews would ſet forth the greatneſs, or excellency of any thing, they would ſay it is *divine* or *of God*. So [n] thou art *a mighty Prince*, in the Hebrew, *a Prince of God*. And [o] great mountains, Hebrew, *the mountains of God* [p]. This propriety is ſometimes preſerved in our tranſlation, as, [q] *The river of God*, is a river full of water, and greatly enriching. [r] *The garden of the Lord*, that is, well watered and fruitful. [s] *Moſes was exceeding fair*, in the Greek, *fair to God*.

6. The ſuperlative, or higheſt degree, is in Hebrew expreſſed by the repetition of a word; as what is tranſlated [t] *moſt deſolate*, is in the Hebrew *deſolation and deſolation*. [t] *Exceeding deep*, Hebrew, *deep deep*. [u] *To all generations*, Hebrew, *to gene-*

[d] Gen. viii. 4. [e] So we ſay, ſuch corn grows on the hills. [f] Gen. xix. 29. [g] Matt. xxvi. 8. [h] John xii. 4. [i] Acts xiii. 40. [k] Chap. i. 5. and Heb. xi. 33. [l] Matt. xxvii. 44. [m] Luke xxiii. 39. [n] Gen. xxiii. 6. [o] Pſal. xxxvi. 6. [p] 1 Sam. xiv. 15. Jonah iii. 3, &c. [q] Pſal. lxv. 9. [r] Gen. xiii. 10. [s] Acts vii. 20. [t] Ezek. xxxiii. 28. [t] Eccl. vii. 24. [u] Pſal. lxxix. 13.

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ration and generation. [w] And [x] for our tranſlation, is thine heart right? Jehonadab anſwered, *it is*, Hebrew, *it is and it is*, that is, *exceedingly right.* [y] *Moſt holy*, Hebrew, *holy of holies*, Hence we read, [z] *a ſervant of ſervants*, that is, the meaneſt of ſervants. So [a] *God of gods*, for the ſupreme God. In like manner, *heaven of heavens*, the higheſt heaven. *Vanity of vanities*, for the moſt vain. *Song of ſongs*, for the moſt excellent ſong. In the ſame manner, the particle *among* is ſometimes uſed, as [b] brutiſh *among* the people, that is, moſt brutiſh. [c] Fair *among* women, the faireſt [d]. [e] Bleſſed art thou *among* women, moſt bleſſed.

7. There are ſome *particular words* in the Hebrew language, which have a particular ſignification; for example, *ſhalom* or *peace*; as what we read, *is he well*, or *ſafe* [f]? Is in the Hebrew, *is there peace to him?* [g] Inſomuch, that a wiſhing *peace* to any one was a uſual ſalutation, as with us, a wiſhing all kind of health and proſperity, which cannot render one happy without peace. Thus what is read [h] and *ſaluted him*, is in Hebrew, *aſked him of peace* [i]. Hence in our Tranſlation, [k] the ſalutation, *peace be to thee*, and *peace be to thine houſe, &c.* is a wiſhing of the continuance of proſperity. So [l] *the Lord give thee peace*, make thee happy. And [m] *I give unto him my covenant of peace*, to make him and his

[w] So 1 Sam. ii. 3. Micah. ii. 4. [x] 2 Kings x. 15.
[y] Exod. xxxvi. 33. [z] Gen. ix. 25. [a] Deut. x. 17.
[b] Pſal. xciv. 8. [c] Cant. i. 8. [d] Jer. xlix. 15.
[e] Luke i. 28. [f] Gen. xxix. 6. [g] Gen. xxxvii. 14, and xliii. 7. 2 Sam. xviii. 28, 29. Eſth. ii. 11. Zach. viii 12, &c. [h] Judg. xviii. 15. [i] 1 Sam. x. 4.
[k] 2 Kings x. 13, &c. [k] 1 Sam. xxv. 6. [l] Numb. vi. 26.
[m] Numb. xxv. 12.

family prosperous. [n] *The mountains shall bring peace*, that is, plenty and happiness [o]. And thus we understand [p], when ye come into an house *salute it*, that is, wish it peace or happiness; for it follows, *and if the house be not worthy, let your peace*, or good wish, *return to you*, they shall receive no advantage from it [q].

8. The word *man*, in Hebrew, is sometimes used to signify as follows. [r] What is translated *eloquent*, is in Hebrew *a man of Words*. [s] *A bloody man*, Hebrew, *a man of blood* [t]. This propriety is often retained, as [u] *a man of war*, for warlike or stout; and *a man of* Belial, or of wickedness, for wicked and injurious. [v] *A man of sorrows*, for sorrowful [w].

9. The words *sons*, *daughters*, *children*, and *virgins*, have also in the Hebrew language a peculiar signification; as sometimes by redounding, or signifying only what follows them: Thus what is translated [x], *O ye mighty*, is in Hebrew, *sons of the mighty*. Hence [y] the *daughter* of my people, signifies only *my people*. And [z] *the children* of strangers, is no more than *strangers*. And [a] *the children of Ammon*, means the Ammonites, or the people of Ammon. And [b] *the virgin daughter of my people*, this is, my people. [c] *The virgin daughter of Zion*, and [d] *O virgin daughter of Babylon*, for those cities of Zion and Babylon. If

[n] Psal. lxxii. 3. [o] As verse 7. See also Isa. xxxvii. 17. Lam. iii. 17. [p] Matt. x. 12, 13. [q] See also Luke xix. 42. Ephes. vi. 23, &c. (See the appendix, numb. 19.) [r] Exod. iv. 10. [s] 2 Sam. xvi. 7. [t] See also Gen. xxxiv. 30. Job xxii. 8. [u] 1 Sam. xvi. 18. [v] Isaiah liii. 3. [w] So Jer. xv. 10, &c. [x] Psal. xxix. 1. [y] Isa. xxii. 4. [z] Isa. ii. 6. [a] Isa. xi. 14. [b] Jer. xiv. 17. [c] Isa. xxxvii. 27. [d] Chap. xlvii. 1.

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the name of any quality, &c. be added, it ſignifies a perſon endued therewith [e]. *Strong men*, Hebrew, *ſons of ſtrength*. So [f] Hebrew, *a ſon of valour*, for valiant. Hence [g] *children of Belial*, (or wickedneſs) for wicked. [h] *Children of the world*, for worldly men; and *children of light*, that is, enlightened. [i] *Children of diſobedience*, for diſobedient perſons.

If a reward or puniſhment follows either of theſe words, then it ſignifies worthy of, or deſigned for it; as [k] what we read, *He ſhall ſurely die*, is in the Hebrew, *He is the ſon of death*. And [l] *thoſe that are appointed to die*, in Hebrew, *the children of death*. Hence [m] *the ſon of peace*, that is, worthy to partake of the true peace, which the apoſtles preached [n]. So alſo [o] *the children of wrath*, that is, liable to wrath and deſtruction. [p] *The ſon of perdition*, that is, Judas given up to perdition. [q] *The children of the promiſe*, thoſe to whom the promiſe was made.

When the name of that which poſſeſſes or holds any thing follows either of thoſe words, then it ſignifies what is ſo poſſeſſed or held: Thus, what is tranſlated [r] *the arrows of his quiver*, is in the Hebrew, the *ſons* of his quiver. And [s] the towns that were ſubject or belonged to any city, are in Hebrew called *daughters*, as Ekron with her towns, Hebrew, *daughters*; Aſhdod with her towns, Hebrew, *daughters*. And [t] *the people of the eaſt*, in Hebrew, *children* of the eaſt. So

[e] Judges ii. 16. 2 Kings ii. 16. [f] 1 Sam. xviii. 17. [g] Deut. xiii. 13. [h] Luke xvi. 8. [i] Eph. ii. 2. [k] 1 Sam. xx. 31. [l] Pſalm cii. 20. [m] Luke x. 6. [n] Compare Matt. x. 13. [o] Eph. ii. 3. [p] John xvii. 12. [q] Gal. iv. 28. [r] Lam. iii. 13. [s] Joſhua xv. 45,—47. [t] Gen. xxix. 1.

[u] the ſons of the army, for ſoldiers. Hence, if the name of a place or people be added in our tranſlation, then it ſignifies the inhabitants of that place, or thoſe who belonged to, or came from it: Thus [v] *the children of Zion*, ſignify the inhabitants of Jeruſalem, which was built partly on mount Zion. Thus alſo in the prophets, as before obſerved, *the daughters of Babylon*, *the daughters of Jeruſalem*, *the daughters of Tyre*, ſignify the perſons who inhabited thoſe places. [w] *The children of the captivity*, for thoſe who were captives. [x] *The children of the kingdom*, that is, who belonged to the church or kingdom of God. [y] *The children of the bride-chamber*, mean the friends of the bridegroom, who were converſant and feaſted with him.

10. The *ſoul* being the principal part of man, it ſignifies in the Hebrew, a perſon, or man himſelf: Thus [z] *give me the perſons*, is in Hebrew, give me the *ſouls*; and [a] Eſau took his wives, and all the perſons of his houſe, in Hebrew, all the *ſouls*. [b] *He* was laid in iron, Hebrew, *his ſoul* came into iron [c]. This propriety is retained where it is ſaid, [d] And Abraham took Sarah his wife, and *the ſouls* that they had gotten: So [e] *ſixteen ſouls*, that is, ſons and perſons: And in the prophets, [f] thus might we procure great evils againſt *our ſouls*, or againſt ourſelves. And in the New Teſtament, [g] we were in all two hundred threeſcore and ſixteen *ſouls*, or perſons. [h] Where-

[u] 2 Chron. xxv. 13. [v] Pſalm cxlix. 2. [w] Ezra iv. 1. [x] Matt. viii. 12. [y] Matt. ix. 15. [z] Gen. xiv. 21. [a] Chap. xxxvi. 6. [b] Pſalm cv. 18. [c] So Eſther ix. 31. and elſewhere very often. [d] Gen. xii 5. [e] Chap. xlvi. 18. [f] Jer. xxvi. 19. [g] Acts xxvii. 37. [h] 1 Pet. iii. 20.

in

in few, that is, *eight ſouls*, or perſons, were ſaved. Thus the heart of man, being ſuppoſed the ſeat of wiſdom, courage, joy, ſorrow, &c. denotes thoſe qualities and affections themſelves. [i] Whoſo committeth adultery, *lacketh underſtanding*, Hebrew, *lacketh an heart*. Hence [k] *Jacob's heart fainted*. [l] *A merry heart maketh a chearful countenance; but by ſorrow of the heart the ſpirit is broken.*

Alſo the *face*, and *head*, and *hand*, are often put in the Hebrew for a perſon himſelf; as [m] ſee I have *accepted thee*, is in Hebrew, I have *accepted thy face*. So [n] what we read, *the Lord accepted Job*, is in Hebrew, *accepted the face of Job*. [o] *To every man a damſel*, Hebrew, *to the head of every man*. [p] The Lord hath cried *by the prophets*, Hebrew, *by the hands of the prophets*. This propriety is often retained elſewhere. So [q] Thou ſhalt *honour the face of the old man*, means, thou ſhalt honour the old man. [r] *Look upon the face of thine anointed*, or have regard to thine anointed. [s] *I ſend my meſſenger before thy face*, or before thee. [t] *Bleſſings are upon the head of the juſt*, or upon the juſt. [u] *Joy upon their heads*, upon them. [v] *Your blood be upon your own heads*, upon yourſelves. [w] *The kingdom was eſtabliſhed in the hand of Solomon*, that is, in Solomon. [x] *Send by the hand of him*, that is, by him.

[i] Prov. vi. 32. [k] Gen. xlv. 26. [l] Prov. xv. 13. [m] Gen. xix. 21. [n] Job. xlii. 9. [o] Judg. v. 30. [p] Zech. vii. 7. [q] Levit. xix. 33. [r] Pſalm lxxxiv. 9. [s] Matt. xi. 10. [t] Prov. x. 6. [u] Iſa. xxxv. 10. [v] Acts xviii. 6. [w] 1 Kings ii. 46. [x] Exod. iv. 13.

11. The *eye*, being the outward inſtrument of ſight, often denotes the inward mind or judgment. [y] If it *ſeem hard* (or diſpleaſing) *unto thee*, Hebrew, *in thine eyes*. Hence [z] when thou waſt little in thine own ſight, or eſteem. [a] *Eat not the bread of him that hath an evil eye*, is of an envious, covetous, and grudging mind. [b] *Is thine eye evil?* or art thou envious and diſcontented, *becauſe I am good?* [c] Out of the heart proceed *theſts, covetouſneſs, an evil eye*, envy, or diſcontent at others' enjoyments.

12. So alſo the *arm*, being the chief inſtrument of a man's exerciſing his ſtrength, is put for help and power, or ſtrength itſelf. [d] *Until I have ſhewed my ſtrength*, in Hebrew, thine *arm*: And [e] *the greatneſs of thy power*, Hebrew, of thine *arm*. [f] *The mighty man*, Hebrew, man of the *arm*. Hence [g] *I will cut off thine arm, and the arm of thy father's houſe*; that is, the whole ſtrength and power of thyſelf and family. [h] *The high arm*, or greateſt ſtrength, is broken. [i] *Break thou the arm*, or power, *of the wicked*.

13. To be *ſet on high*, ſignifies to be made ſafe and ſecure: Thus [k] *the Lord will be a refuge to the oppreſſed*, in Hebrew, an high place. So [l] *defend me*, Hebrew, ſet me on high. Hence in our tranſlation [m] *Let thy ſalvation, O God, ſet me on high*, ſhield and defend me. [n] *He ſhall be exalted, and be very high*, be ſecured from danger.

[y] Deut. xv. 18. [z] 1 Sam. xv. 17. [a] Prov. xxiii. 6. [b] Matt. xx. 15. [c] Mark vii. 22. [d] Pſalm lxxi. 18. [e] Pſalm lxxix. 11. [f] Job xxii. 8. [g] 1 Sam. ii. 31. [h] Job xxxviii. 15. [i] Pſalm x. 15. [k] Pſalm ix. 9. [l] Pſalm lix. 1. [m] Pſalm lxix. 29. [n] Iſaiah lii. 13.

14. The

14. The expreſſions, *going a whoring, committing adultery, and playing the harlot*, often ſignify any wickedneſs, eſpecially the idolatry of the Jews, becauſe God had, as it were, eſpouſed or married his church by the ſpiritual covenant he made with them [p]. Thus, [q] Leſt thou *go a whoring* after their gods [r]; How is the faithful city become *an harlot? Righteouſneſs lodged in it, but now murderers.* And [t] *playing the harlot*, and *committing adultery*, ſignify the idolatry of Iſrael and Judah.

15. The number *ſeven* is frequently uſed indefinitely, that is, for a great many, without determining the number. [w] I will puniſh you *ſeven times more* for your ſins, that is, very much and often. [x] In that day, *ſeven* women, or many, ſhall take hold of one man. [y] *Seven other*, or many, ſpirits more wicked than himſelf.

16. The ſun and moon, in the prophets, often ſignify glory and happineſs; and the darkening of them, the contrary calamities; and the increaſing of their light, the more abundant glory. [z] Let them that love him, *be as the ſun.* Hence, [a] *Thy ſun ſhall no more go down, neither ſhall thy moon withdraw itſelf: The days of thy mourning ſhall be ended.* So, [b] She who hath born ſeven, *languiſheth;* ſhe has *given up the ghoſt, her ſun has gone down* while it was yet day [c].

17. Becauſe the ſtrength and ornament of divers beaſts conſiſt in their horns, therefore, in the

[p] Jer. iii. 14. Hoſea ii. 2. [q] Exod. xxxiv. 15.
[r] Iſaiah i. 21. [t] Jer. iii. 1, 6, 8, 9. [w] Lev. xxvi. 8.
[x] Iſaiah iv. 1. [y] Matt. xii. 45. [z] Judges v. 1.
[a] Iſaiah lx. 20. [b] Jer. xv. 9. [c] So Amos viii. Iſaiah v. 30. and chap. xiii. 10, 11.

Jewiſh phraſe, *the horn*, ſignifies power, courage, glory, and a kingdom. Hence, Hannah praiſed God. [a] *Mine horn is exalted*, that is, my glory and honour, in being delivered from barrenneſs. Thus alſo, [b] In thy favour *our horn ſhall be exalted*, our power and government. This metaphor is often uſed in the pſalms, and in the prophets. The expreſſion, [c] *I will make thy horn iron*, ſignifies, I will make thy power and ſtrength very prevalent.

18. Parents and anceſtors are often put for their ſons and poſterity. So Japhet and Shem for their poſterity. [d] And Jacob and Iſrael for the people of Iſrael. [e] Thus, [f] when the Lord bringeth back the captivity of his people, Jacob *ſhall rejoice, and* Iſrael *ſhall be glad.*

19. An abſolute expreſſion, or a negative, hath often the force of a compariſon only. [g] When the Lord ſaw that Leah *was hated*, that is, leſs beloved. [h] Joſeph tells his brethren, It was *not you that ſent me hither, but God*; that is, It was more God's providence, than his brethren's contrivance. So [i] your murmurings are *not againſt us*, but againſt the Lord, that is, rather againſt the Lord. [k] I deſired mercy, *and not ſacrifice*, that is, rather than ſacrifice. [l] And *hate not his father and mother*, &c. does not *love* them *more* than God, ſo as to neglect his commandments. [m] Call *not thy friends* but *call the poor*, that is, prefer charitable entertainments. [n] *Labour not*, that is, not

[a] 1 Sam. ii. 1. [b] Pſalm lxxxix. 17. [c] Micah iv. 13. [d] Gen. ix. 27. [e] Exod. v. 2. [f] Pſalm xiv. 17. [g] Gen. xxix. 31. [h] Gen. xlv. 8. [i] Exod. xvi. 8. [k] Hoſ. vi. 6 [l] Luke xiv. 26. [m] Matt. x. 37. See alſo Pro. viii. 10. Micah. vi. 6, 7. Jer. vii. 21, 22, 23. Joel ii. 13. Matt. vi. 31, 33, and chap. x. 28. Luke xv. 21, 23. [n] John vi. 27.

chiefly,

chiefly; *for the meat that periſheth.* [n] *It is eaſier for* a camel *to go through the eye of a needle,* or very difficult for a rich man to behave himſelf, as to enter into the kingdom of heaven. [o] *Chriſt* ſent me *not to baptize,* but to preach the goſpel, that is, rather to preach the goſpel. [p] Set your affection on things above, and *not on things on the earth,* that is, more than on things on the earth.

20. When we hear a man's name, it makes us think of his perſon: Accordingly, in the holy ſcriptures, the name of a perſon is often put for the perſon himſelf, and the name of God for his own glorious majeſty. Thus, [q] that thou mayeſt fear this *glorious and fearful name,* that is, as it follows, *the Lord thy God.* [r] *Hallowed be thy name,* may thy glorious majeſty be honoured and glorified.——[s] The number of names, of perſons, were about an hundred and twenty. [t] And ſo, whoſoever is ſaid to be *called by the name of God,* is to be underſtood as peculiarly owned by him. Thus the children of Iſrael. [u] All the people of the earth ſhall ſee, that thou art *called by the name of the Lord,* and they ſhall be afraid of thee.[v]

21. When an action is ſaid to be done, the meaning is often that it is declared, or permitted, or foretold it ſhall be done: Thus [w] in the Hebrew, (though not marked in the margin of our Bibles,) The prieſts ſhall look on him, and *pollute him,* [x] in our tranſlation *pronounce him unclean,*

[n] Matt. xix. 24. [o] Cor. i. 17. [p] Col. iii. 2. [q] Deut. xxviii. 58. [r] Pſalm cxv. 1. Iſaiah xxx. 27. Matt. vi. 9. [s] Acts i. 15. [t] See Rev. iii. 4. [u] Deut. xxviii. 10. [v] See alſo Jer. xxv. 29. [w] Lev. xiii. 3. [x] Vetimmea, v. Ainſworth in Loc. who obſerves further, The

clean or polluted, [y] Hebrew, *by quickening,* or *enlivening him;* with us, *by promiſing him life.*— Hence, [z] *Me he reſtored,* that is, foretold or declared to be reſtored. [a] Ah, Lord God! *Thou haſt greatly deceived this people,* Thou haſt ſhewn or permitted this people to be deceived, by their falſe prophets. [b] To *ſlay the ſouls* which ſhould not die, that is, to prophecy or pronounce falſly, that they ſhould die. [c] I have ſet thee over the nations *to root out, and pull down,* to prophecy or declare them pulled down. [d] *I gave them alſo ſtatutes which were not good, and polluted them in their own gifts,* that is, I gave them up to themſelves, and permitted them to receive ſuch ſtatutes, (of the Heathen) and ſhewed them to be polluted, and I dealt with them accordingly. [e] *I have hewn them* by the prophets, or foretold they ſhould be hewn or ſlain. Thus alſo in the New Teſtament, [f] the Greek ſignifies, what God hath cleanſed, *do not thou pollute;* [g] that is, *call not thou common,* or defiled. Hence, [h] Whatſoever thou *ſhalt bind,* or *looſe on earth,* declare to be ſo. [i] *Lead us not into temptation,* permit [k] or ſuffer us not to be overcome by temptation. [l] *The letter kills,* or tends to death. [m] *He hath blinded their*

The miniſters of Chriſt are ſaid to bind and looſe, to remit ſins, and retain them. when they certainly declare them ſo to be by the word of God.

[y] Ezek. xii. 22. [z] Gen. xli. 13. [a] Jer. iv. 10.
[b] Ezek. xiii. 19. [c] Jer. i. 10. [d] Ezek xx. 25, 26.
[e] Hoſea vi. 5. [f] Acts x. 15. [g] So Matt. xv. 11.
[h] Matt. xvi. 19. [i] Matt. vi. 13. [k] Compare Glaſſius Philolog. lib. iii. tract. 3. can. 11. de verbo, quod actionem notat, & intelligendum eſt de permiſſione, & Grotius in Matt. vi. 13. de verbis formæ Hiphil. [l] 2 Cor. iii. vi. [m] John xli. 40.

eyes

eyes, and hardened their hearts, left them to themſelves to be blind, &c.

Again, by an action ſaid to be done, is ſometimes meant the giving an occaſion to it. [n] Thus, what is in the Hebrew, [o] Thou ſhalt *burn* this city, is tranſlated, thou ſhalt *cauſe this city to be burnt*. Hence, [p] Who *made Iſrael* to ſin, gave occaſion to it, by example and command. [q] *Judas purchaſed a field*, occaſioned it to be purchaſed by his money, which he caſt down in the temple. [r] In like manner, [s] *deſtroy him not*, do not give the occaſion to his deſtruction. [t] Whether thou *ſhalt ſave* thy huſband, be the occaſion of his being ſaved.

22. When an action is ſaid to *be done*, and *no perſon mentioned before as the doer of it*, it is to be underſtood impersonally, or paſſively: Thus [u] in the Hebrew, and the night in which *he ſaid*, that is, in which it was ſaid. [x] Hebrew, *he ſhall take up* a parable, means a parable ſhall be taken up. [y] In the original Greek, this night do *they require* thy ſoul; but rightly tranſlated, as to the ſenſe, *thy ſoul ſhall be required of thee*. Hence, [z] *He hardened Pharaoh's heart*, imports, Pharaoh's heart grew hard, or was hardened. [a] [b] *They ſhall find* none iniquity, or no iniquity ſhall be

[n] Thus the Arabians expreſſed themſelves; ſo Abdolmelich their caliph, to one John, *With what face wilt thou appear before my Lord, after having depoſed me? That is, having attempted it.* Ockley's Hiſt. of the Saracens, vol. ii. p. 329. [o] Jer. xxxviii. 23. [p] 1 Kings xvi. 16. [q] Acts i. 18. [r] Matt. xxvii. 5, &c. [s] Rom. xiv. 15. [t] 1 Cor. vii. 6. [u] Job iii. 3. [x] Micah ii. 4. [y] Luke xii. 20. [z] Exod. vii. 13. [a] And ſo the ſame words are rendered which are in the Hebrew, of ver. 2. of the ſame chapter. [b] Hoſ. xii. 8.

found,

found. [c] And *they* (or *men*) *gather them*, that is, they are gathered.

23. When one is ſaid *to know* any perſon or thing, thereby is often meant not only a bare knowledge, but alſo ſome motions or effects, which are the conſequences thereof; as to *conſider*, *approve*, or *have regard* to what is ſaid to be known. As what is in the Hebrew, [d] *and God knew them*, is in our tranſlation, *and God had reſpect unto them*. So the verb to know, is frequently uſed after ſuch manner in our tranſlation, [e] who *knoweth* or layeth to heart the power of thine anger? [f] Iſrael doth *not know*, nor duly weigh the benefits received of God; as follows, My people *doth not conſider*. [g] There aroſe up a new king, which *knew not*, had no regard or reſpect for Joſeph. [h] We beſeech you, *to know them* which labour among you, and are over you in the Lord, duly to regard, and be conducted by them. [i] The *Lord* knoweth, approveth the way of the righteous. [k] If any man love God, the ſame is *known*, or approved and accepted of him. And ſo probably, [l] I ſay unto you, *I know you not*, I do not own or regard you. [m]

24. To *remember*, often ſignifies to attend with affection and deſire. On the contrary, to *forget*, is to diſregard and contemn: Thus [n] *remember theſe, O Jacob*, thou ſhalt not *be forgotten* of me; that is, attend to, and delight in my commandments, and thou ſhalt not be rejected by me.

25. *Fire* and *ſmoke* import the high diſpleaſure and anger of God againſt ſinners, as [o] O Lord

[c] John xv. 6. [d] Exod. ii. 25. [e] Pſal. xc. 11. [f] Iſa. i. 3. [g] Exod. i. 8. [h] 1 Theſ. v. 12. [i] Pſal. i. 6. [k] 1 Cor. viii. 3. [l] Rom. viii. 29. Matt. xxv. 12. [m] So alſo 2 Tim. ii. 19, &c. [n] Iſa. xliv. 21. [o] Pſal. lxxx. 4.

God,

God, how long wilt thou *be angry?* Hebrew, how long wilt thou *ſmoke?* Hence, [n] The Lord will *come with fire*, to render his anger with fury, &c. And [o] the anger of the Lord ſhall ſmoke againſt the man.

26. The *loins*, (wherein is ſaid to conſiſt the ſtrength of the body,) and the *girding the loins*, ſignifies ſtrength itſelf, as [p], there is no more ſtrength, Hebrew, *no more girdle.* Hence [q], *Thou haſt girded me with ſtrength* unto the battle. [r] *Girded with power.* [s] I will *looſe the loins* [t] of *kings*, weaken their ſtrength. [u] And hence alſo the phraſe is uſed in the ſpiritual ſenſe, for zeal and perſeverance, in promoting the kingdom of God, both in Chriſt, and the members of his church: Thus, [v] *Righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.* [w] *Let our loins be girded about.* [x] *Gird up the loins of your minds*, be always ready for the Lord's coming, by perſevering in religious behaviour. [y]

27. The *eaſtern* people were accuſtomed to expreſs themſelves by *actions*, [z] as well as by words; ſo it was cuſtomary with the Jews, in time of grief and trouble, to rend their garments, [a] to pluck off their hair, [b] to go barefoot, and cover their faces, [c] and to ſprinkle aſhes of duſt on their heads, [d] which would be looked upon as

[n] Iſa. lxvi. 15, 16. [o] Deut. xxix. 20. [p] Iſa. xxxiii. 10. [q] 2 Sam. xxii. 40. [r] Pſal. xviii. 39. Pſal. lxv. 6. [s] Iſa. xlv. 1. [t] Ισχυν in the 70. [u] Chap. v. 27. Prov. iii. 17. [v] Iſa. xi. 5. [w] Luke xii. 35. [x] 1 Pet. i. 3. [y] Eph. vi. 14. [z] Caſaubon Exercit. xi. Anni 34. Num. lxxxix. p. 536. ubi addit. Quem morem nos in Commentariis Polybianis. multis exemplis illuſtramus. [a] Ezra ix. 3. [b] Jer. xxxviii. 24. [c] 2 Sam. xix. 14. [d] 2 Sam. xiii. 19. Lam. ii. 10.

certain

certain ſigns of diſtraction with us, but was commonly done by the greateſt and wiſeſt men of thoſe parts of the world: And therefore the expreſſions of the penmen of the holy ſcripture, which allude to ſuch uſages, were ſuitable to the cuſtom of the places and times wherein they lived; ſuch as, [e] *Rend your heart, and not your garments.* [f] *Cut off thine hair, O Jeruſalem, and caſt it away, and take up a lamentation.* [g] *Go, and put off thy ſhoes.* [h] *Shame hath covered my face.* [i] From what has been ſaid concerning the firſt rule of interpreting the holy ſcripture, viz. as it complies with the language and manner of expreſſions among men, we may not only the better underſtand it, but alſo by the way obſerve, that ſeveral cavils which have been made againſt the ſtyle thereof, and againſt the cuſtoms therein mentioned, proceed from ignorance of antiquity, and judging of ancient times and foreign countries by our own; not conſidering the genius of the eaſtern people, with whom theſe forms of ſpeaking and cuſtoms, which ſeem moſt ſtrange to us, were very uſual. At this day, the putting off the hat, as with us, would ſeem very odd and ridiculous among the eaſterns, who never uncover the head, but bow the ſame in their ſalutations. We ſhould read the ſcriptures, at leaſt, with that candour and reſpect, as we do the writings of human authors, and conſider the country, the times, and perſons, and the occaſions upon which they were written.

The ſecond general rule, for interpreting the holy ſcriptures, is that of Dr. Lightfoot, " For

[e] Joel ii. 13. [f] Jer. vii. 29. [g] Iſa. xx. 2.
[h] Pſal. lxix. 7. [i] So Jer. li. 5. See alſo Acts xxi. 11. and chap. xxii. 23.

" the

" the interpretation of the phraſes, and many " hiſtories of the New Teſtament, it is not ſo " much what we think of them, agreeably to no- " tions derived from certain principles of ours, " as in what ſenſe they could be underſtood by the " perſons who lived in thoſe times, according to " their own uſual cuſtom and manner of ſpeak- " ing." [k] The uſe of this rule appears partly from what hath been laſt obſerved; but we ſhall have more uſe of it, when we conſider the Jewiſh cuſtoms and expreſſions for the better underſtanding of divers paſſages in the New Teſtament.

The third general rule, is, To inquire into the chief deſign and ſcope of each book; and, as Biſhop Stillingfleet directs, [l] eſpecially for the underſtanding of the New Teſtament, " To fix " in our minds a true ſtate of the controverſies of " that time, which will give us more light in the " knowledge of the ſcriptures, than large volumes " of commentators, or the beſt ſyſtem of mo- " dern controverſies." This rule will be of good uſe for the right underſtanding of the epiſtles.

SECTION X.

Synopſis: Or, a general View of the Hiſtory of the Jews, and of the State of the Church, in ſeven Periods.

Period I. WHEN God had made the world, and alſo formed our firſt parents Adam and Eve, he placed them in Paradiſe; but they ſoon forfeited life, and God's favour, by the inſtigation of the old ſerpent the devil: yet

[k] Lightfoot Hor. in Mat. vi. 9. obſerv. 3. [l] In his Eccleſiaſtical Caſes, viſitat. 1696, at the end.

at the ſame time, it pleaſed God to promiſe the Meſſiah, (or Saviour called the ſeed of the woman, becauſe, after the nature of man, he was in the fulneſs of time to proceed from her offspring. Thoſe people who kept cloſe to the worſhip and ſervice of God, were the poſterity of Seth; but in proceſs of time they became infected by the ungodly poſterity of Cain, inſomuch, that at length, ſuch was the wickedneſs of mankind, as to occaſion God to ſend a flood of waters upon the old world; Noah and his family being preſerved therein, and the creatures which he carried with him into the ark; ſomewhat above a thouſand ſix hundred years from the creation. [m]

Period II. The new world was peopled by Noah's ſons, and their poſterity, which was the ſooner effected, by their language being divided: But of all Noah's offspring, God was pleaſed to make a peculiar covenant with Abraham and his poſterity, both in reſpect to the inheritance in the land of Canaan, and the promiſe of the Meſſiah to come from his ſeed, according to the fleſh; which Meſſiah, when come, ſhould be their Saviour, and alſo of all other nations of the earth.——Thoſe of Abraham's iſſue, whom God ordained to be the heirs of the promiſe, and the members of his church on earth, were his ſon Iſaac, and grandſon Jacob, called alſo Iſrael, with Jacob's twelve ſons and their poſterity; who made up the people called the children of Iſrael. Joſeph, one of them, being envied by the reſt, when ſojourning together with their father in Canaan,) was ſold by them into Egypt; where at length he became the ſecond man in the kingdom, next to king Pharaoh, which was occaſioned by his adviſing to lay

[m] Gen. i. to ix.

up

up proviſion againſt a ſeven years ſcarcity and famine, which God enabled him to foretel. In the time of the famine he ſuccoured and ſettled in Egypt, his father Jacob, and all his brethren, which came to paſs a little more than ſix hundred years after the flood. [n]

Period III. After ſome time a new king aroſe in Egypt (called alſo Pharaoh) who knew not Joſeph; but being both unmindful of what he had done for that nation in the time of the famine, and alſo being jealous of the increaſe and ſtrength of the children of Iſrael, grievouſly afflicted them for above fourſcore years; but at length God delivered them, by the hands of Moſes and Aaron, having wrought many wonderful works; and at laſt conducted them through the Red Sea, wherein Pharaoh and all his hoſt were deſtroyed, and brought them into the wilderneſs or deſart of Arabia, on their way towards Canaan, in order to ſettle them therein, according to his covenant with Abraham their anceſtor.——In the mean time, ſupplying them in a miraculous manner with manna, which he gave them from heaven, and with water out of the rock. And when they had journeyed ſo far in Arabia as to mount Sinai, he inſtructed them by Moſes in his laws, which they ſhould obſerve when they came to inhabit Canaan; but upon their murmuring and diſtruſt in God's promiſes, many of them were deſtroyed, and their entrance into Canaan was delayed for the ſpace of forty years, in which they wandered in the wilderneſs of Arabia; but at the end of that ſpace, by God's aſſiſtance, and under the conduct of Joſhua, they were brought to Canaan, and enabled, in ſeven years, to conquer the old inhabitants of the land, and poſſeſs their country; which was by God's appointment, di-

[n] Gen. ix. to the end of the book.

vided amongſt them into twelve parts, according to the number of Jacob's twelve ſons, whoſe offſpring were eſteemed as ſo many tribes or families, four hundred and ſeventy-ſeven years after the covenant made with Abraham their forefather. [o]

Period IV. After the death of Joſhua, and ſome of their elders, an evil generation ſucceeded, who for their idolatry, and other ſins, were at ſundry times given up by God into the hands of their enemies, ſome of the old inhabitants of Canaan, eſpecially the Philiſtines, who were ſtill left in the out-parts of the land: But upon their repentance, as often delivered by the judges, whom God raiſed up for that purpoſe. At length, notwithſtanding a long experience of God's immediate protection, and being provoked by the ill management of Samuel's ſons, whom he (their laſt judge, and immediate ruler under God) had in his old age taken to his aſſiſtance in the government, they deſired a king to be ſet over them, like the kings of other nations. Accordingly, God by his providence, cauſed firſt Saul, then David, to be anointed their king. After David, his ſon Solomon ſucceeded, in whoſe reign the firſt temple was built, and their ſtate and glory was at the higheſt, four hundred and forty-ſeven years after their entrance into Canaan. [p]

Period V. After Solomon's death, Rehoboam, his ſon, being anointed their king, and giving a harſh anſwer to the people, addreſſing him for the removal of ſome grievances, alienated the hearts of ten of the twelve tribes; ſo that they choſe Jeroboam to be king over them, and forſook the

[o] Exod. i. &c. and Leviticus, Numbers, Deuteronomy, to the end of Joſhua. [p] Judges ii. to 1 Kings 12.

houſe

houſe of David. Upon which the kingdom was divided between that of Rehoboam and his ſucceſſors, kings over the tribes of Judah and Benjamin, and who were of the houſe of David, (whoſe chief ſeat was at Jeruſalem,) and that of Jeroboam, and his ſucceſſors, kings over the other ten tribes of Iſrael, (whoſe chief ſeat was Samaria.) The former was called the kingdom of Judah, the latter the kingdom of Iſrael. This diviſion laſted, till at length (by reaſon of their idolatry, and other impieties, notwithſtanding the conſtant admonition of the prophets, whom God ſent among them from time to time) the ten tribes of the kingdom of Iſrael were carried away captive into Aſſyria; and ſomewhat above an hundred years after that, the other two tribes of Judah and Benjamin, were likewiſe carried captive into Babylon, the city of Jeruſalem, and the temple therein being deſtroyed, four hundred and ſixteen years after their higheſt ſtate, and the finiſhing of Solomon's temple, and eight hundred and ſixty-three years after their entrance into Canaan. [q]

Period VI. The great body of the ten tribes, or thoſe of the kingdom of Iſrael, who were carried into Aſſyria, never returned; but the chief part of their country was poſſeſſed by thoſe whom the Aſſyrian kings had ſent thither, called Samaritans, from Samaria, the chief city of the country: But the tribe of Judah, with that of Benjamin, which made up the kingdom of Judah, from thence afterwards called Jews, according to God's promiſe, and by his wonderful providence, were permitted by the Perſian kings, who had conquered the Babylonians, to return into their own land, and

[q] 1 Kings xii, to 2 Kings xxv. 22.

to

to rebuild the city of Jeruſalem, and the temple, (which is from thence called the ſecond temple) and to ſettle themſelves again in Canaan, after ſeventy years captivity.[r] [Here the hiſtory of the Old Teſtament ends.]

Period VII. The Jews, after returning into their own country, had various changes in their government, which was managed by the high prieſt and great council; but in ſubjection, firſt to the Perſians, then to Alexander the Great, (the Grecian or Macedonian king) and next to the kings of Egypt and Syria; by one of whom, viz. Antiochus Epiphanes, they were grievouſly oppreſſed; but delivered by ſome among themſelves, called Maccabees, till at length they became ſubject to the Romans: And now the fulneſs of time being come, the promiſed ſeed the Meſſiah, our Lord Jeſus Chriſt, appeared in the world: He was born of the Virgin Mary, (one of Abraham's poſterity, as God promiſed him,) and ſuffered under Pontius Pilate, then deputy-governor of Judea, and was crucified, but roſe again the third day, and aſcended triumphantly into heaven. He was firſt manifeſted to the Jews, and then, according to the tenor of the covenant with Abraham, to the other nations of the earth called Gentiles: This goſpel being made known up and down the world, by the apoſtles, and other firſt publiſhers thereof, God bearing them witneſs, and aſſiſting them with the miraculous gifts, and power of his Holy Spirit, againſt all oppoſition, either of Jews or Gentiles. The Romans being the laſt maſters of the Jews, at length were the inſtruments, in God's hands, of deſtroying their city Jeruſalem, and their ſecond

[r] Ezra i. to the end of Eſther.

temple,

temple, and of putting an end to their ſtate and nation, fulfilling upon them, all that the prophets and our Lord Jeſus Chriſt had foretold; which came to paſs about thirty-ſeven years after his paſſion, ſix hundred and two years after their return from the Babylonian captivity, and about one thouſand five hundred years after their firſt ſettlement in Canaan.

CHAP. II.

General Remarks for the better Underſtanding of the Pentateuch.

THE firſt part of the Bible is called, from the Greek language, the Pentateuch, that is, a five-fold volume, becauſe it conſiſts of five books; as *1ſt*, Geneſis, which ſignifies the original or firſt beginning, as giving an account of the original or creation of the world, and all that is therein; of the renewing of mankind and other creatures after the flood; and of the birth and genealogy of the ancient Patriarchs, &c. *2dly*, Exodus, which ſignifies going out or departing, becauſe it chiefly deſcribes the departure of the children of Iſrael out of Egypt. *3dly*, Leviticus, which treats of the ſacrifices and the offices of the prieſts, who were to be of the poſterity of Levi. *4thly*, Numbers, which begins with an account of the numbering of the people of Iſrael, and contains the moſt notable things which they did or ſuffered, during their wandering in the wilderneſs. *5thly*, Deuteronomy,

ronomy, which ſignifies a ſecond law, becauſe it contains a repetition of certain laws, with divers motives and exhortations to obſerve them.

In the Epiſtle to the Reader, ſome general remarks are ſaid to be prefixed to the ſeveral parts of the Bible, the better to prepare him for the underſtanding of them. Thoſe for the Pentateuch are as follow:

Firſt, As for what we read concerning the extraordinary age of men, and the ſtature and ſize of their bodies, Joſephus gives ſome reaſon [a] for the vaſt difference between the term of man's life before the flood, which was lengthened out to ſo many hundred years, and what it was afterwards, and what we find it now reduced to: as, *Firſt*, "That it pleaſed God to beſtow the bleſſings of ſo "long a life, becauſe men in the infancy of the "world, lived more in obedience to their Maker, "or were dear [b] to God. *Secondly*, That their "more proper food [c] did very much conduce to "this end. And *laſtly*, That Providence found it "neceſſary for the ſtudy and advancement of vir-"tue and religion, by ſo many living and expe-"rienced inſtructors, and for the improvement of "ſciences, and the making and perfecting of ob-"ſervations." To which we may add, that the world might be the ſooner peopled in the beginning thereof, and likewiſe after the flood: But when ſome ages expired, and the world became more full of people, the common age of man was leſſened to ſeventy or eighty years; which is manifeſtly an appointment of the ſame Lord who ruleth the world; for by this means the peopled

[a] Antiq. book i. chapter 4. (Gr. 3.) near the end.
[b] Θεοφιλεις ονΤες. [c] Τροφας επι παιδειοτερας.

world

world is kept at a convenient ſtay, neither too full nor too empty: For, if the generality of men were to live now to Abraham's age, of an hundred and ſeventy-five years, the world would be too much over-run, (whence would enſue famines, and deſtructive wars;) or if only to twenty or thirty years, then the decays of mankind would be too faſt. It hath been further obſerved, that ſince Adam was to have continued alive if he had not ſinned, God gave him ſuch a temperature of conſtitution of body, which, if rightly ordered by him, would have continued his life; but on his rebelling and indulging his bodily appetites, that temperature became ſubject to decay. However, both himſelf, and others of that age lived long, becauſe they being not ſo far diſtant in time, their conſtitution was not ſo much worn as thoſe were, who in after-ages lived fartheſt off from the firſt eſtabliſhment of the human conſtitution [d].

Further, as we read of a great difference in the age, ſo we do of the ſtature and ſize of ſome men, before and after the flood: As [e] *There were giants in the earth in thoſe days.* And [f] *There we ſaw the giants, the ſons of Anak, and we were in our own ſight as graſhoppers.* And [g] *The height of Goliah was ſix cubits and a ſpan,* which hath been computed to be ſomewhat above eleven feet Engliſh: But thoſe giants are ſpoken of as rarities and wonders of the age, not of the common ſtature; and ſuch inſtances we have had in all ages, as of Maximinus the emperor, who was nine feet high, as were others in the reign of Auguſtus [h]. But for the ordinary ſize of mankind, in all

[d] Pocock's Not. Miſcel. ad Maim. Porta Moſis, chap. vi. p. 200. [e] Gen. vi. 4. [f] Numb. xiii. 33. [g] 1 Sam. xvii. 4. [h] Dr. Hakewill's Apol. and Derham's Phyſico. Theol. book v. chap. 4.

probability, it was always the ſame; as may appear from the monuments, and mummies, and other ancient evidences to be ſeen at this day [i]; and alſo from the cells or ſtone coffins in the Egyptian pyramids, which do hardly exceed our common coffins [k].

2. The food which God was pleaſed to aſſign mankind before the flood, ſeems to have been only herbs and fruits, which perhaps were then more nouriſhing and healthful [l]. They did indeed keep and feed cattle [m], but that they might do for the ſkin and wool, and for ſacrifices. After the flood they had a grant of living creatures to feed upon, as well *as the green herb* [n].

3. The manner of living of the ancient Patriarchs before and after the flood, was generally not in cities or houſes, but frequently in tabernacles or tents [o] only, like our booths, which were ſet up for a preſent turn, and might be removed as they changed their abode. Thus before the flood, Jabal is ſaid to be *the father of them that dwelt in tents* [p], and after the flood, Noah *was uncovered in his tent* [q] *and Abraham removed and pitched his tent* [r], the men and women having diſtinct tents apart by themſelves [s]. Their flocks and

[i] Derham, *ibid. And therefore thoſe betray their ignorance and folly, who charge the ſcriptures with fabulous narrations of giants, which are not mentioned as being of the common, but extraordinary ſtature, as have been in other ages.* [k] Mr. Greaves, *careſully meaſured the monument of* Cheops, *or* Chemnis, *king of* Egypt, *in the firſt and largeſt pyramid, and found the hollow part within, to be in length, on the weſt ſide, but ſix feet and ſomewhat over,* Ray's Collect. of Travels, tom. II. chap. iii. p. 118. [l] Gen. i. 29. and iii. 17. [m] Gen. iv. 2. [n] Gen. ix. 3. [o] See the Appendix, Num. i. [p] Gen. iv. 20. [q] Gen. ix. 1. [r] Gen. xii. 8. [s] Gen. xxiv. 67. and chap. xxxi. 33.

herds

herds of cattle were very numerous; and in theſe conſiſted their wealth and ſubſtance [t]. They had alſo very many ſervants to attend on their cattle [u]. Thus Abraham, Iſaac, and Jacob lived among the Canaanites as ſtrangers [v], without cities or houſes, only in tents, and had paſturage for their cattle, partly by the conſent of the Canaanites, who were the inhabitants [w], and partly by God's ſtriking a terror on the cities near which they were, that they ſhould not hurt them [x].

Further, under this head, we may take notice of the frugality and plainneſs of the greateſt perſons in thoſe early times, who employed themſelves in the moſt vulgar honeſt ſervices: Thus Abraham, although eſteemed *a mighty prince* [y], yet ordered Sarah his wife to *make ready three meaſures of fine meal, to knead it, and make cakes upon the hearth*, whilſt *himſelf ran unto the herd and fetched a calf tender and good* [a]. And *He took butter* [b] *and milk, and the calf which he had dreſſed and ſet it before them.* And Rebecca, who was to be married to Iſaac, his ſon and heir, went *with a pitcher upon her ſhoulder for water* [c]. And Rachel, to whom Iſaac's ſon Jacob was afterwards married, *kept her father's ſheep* [d]. One thing more to be remarked, concerning the ancient Patriarchs, is, that they were moſt of them prophets, or endued with the Holy Spirit in an extraordinary

[t] As alſo mentioned concerning Job, chap. i. 3. and chap. xlii. 12. [u] Gen. xxvi. 14. and chap. xiv. 14. [v] Acts vii. 5. [w] Gen xiv. 13. and chap. xx. 15. [x] Gen. xxxv. 5. [y] Gen. xxiii. 6. [a] Gen. xviii. 6, 7. [b] Verſe 8. Among the dainties of the Arabians, is mentioned a leg or ſhoulder of a ſucking lamb roaſted, and covered over with butter and milk. Ockley's Hiſt. of the Saracens, vol. II. p. 330. [c] Gen xxiv. 15, &c. [d] Gen. xxix. 9.

manner, and had the privilege of conſulting God on proper occaſions, and were divinely aſſiſted in conducting themſelves and families, as appears particularly in the affairs related of Noah, Abraham, Iſaac, and Jacob [e].

As for the bleſſings, mentioned in ſome of the laſt cited paſſages, which the Patriarchs conferred on their children, it is plain they were ſupernaturally directed in ſo doing; ſo that the patriarchal benedictions were truly prophetical [f]. Hence, Iſaac declared confidently of Jacob, *Yea, and he ſhall be bleſſed* [g]. However, ſince God choſe the fathers of children to pronounce them bleſſed in his name, their doing ſo, was in fact, a method of God's grace and providence; ſo that, by way of example from thence, it is very proper for parents and ſpiritual guides ſolemnly to *bleſs*, that is, to pray for a bleſſing on their children and people, as having a ſpecial relation to God and them, and that with an expectancy of ſuch bleſſings being ratified and confirmed in heaven: Thus David, as a father of his family, *returned to bleſs his houſhold* [h], and Aaron *was ſeparated by God to bleſs in his name* [i].

4. We have but little account of the government and religious exerciſe of mankind from the beginning of the creation to the flood, and alſo after the flood to the time of Moſes.

As to their government: In the firſt place, civil government appears to be a divine ordinance,

[e] As of Noah, Gen. vi. 8, 13. and chap. ix. Of Abraham, Gen. xii. i. 2. and chap. xx. 7. (where Abraham is expreſsly called a Prophet.) Of Iſaac, Gen. xxvi. 2. and chap. xxvii. and xxviii. Of Jacob, Gen. xxviii. 10, &c. and chap. xxxv. and chap. xlvii. 19. [f] As may be ſeen particularly in Gen. xxvii, xxviii, xlviii, and xlix. [g] Gen. xxvii. 33. [h] 2 Sam. vi. 20. [i] 1 Chron. xxiii. 13.

not

not only from ſcripture, but becauſe it is founded in the natural order and reaſon of things, of conſequence to the multiplication of mankind, and ſo becomes neceſſary to their common peace and happineſs[k]: Or, in other words, civil government tends to the preſervation and common good of mankind, as created by God, and placed by him in this world; and therefore, it does alſo tend to the end and deſign of God in our creation, and ſo is both naturally good and neceſſary for us, ſince without it, when mankind became multiplied in the earth, they could not be preſerved in ſafety, or in the enjoyment of what God had provided for them. This government ſeems to have been wholly at firſt in the hands of the fathers or maſters of the ſeveral families, which alſo generally deſcended to the firſt-born: Thus, in the hiſtory of Abraham, Iſaac, and Jacob, they exerciſed the chief power and command over their families, children and ſervants, and ordered all things without being anſwerable or accountable to any other. Afterwards, on the increaſe and multiplying of families, common intereſt neceſſarily occaſioned a ſubjection to governors of a more extenſive authority. The manner how the Iſraelites were governed under Moſes, and afterwards when they took poſſeſſion of Canaan, is ſet down in the account given of the book of Joſhua.

As for religion, no doubt but they had ſome traditions, which at firſt were given by God to Adam. The Jews frequently mention[l] ſeven precepts enjoined the ſons of Noah; and they affirm

[k] Legatur Grotius de Jure Belli & Pacis. Lib. I. chap. iv. ſect. 7. Num. 3. [l] Talmud & R. R. and Mede Diſc. iii. and Dr. Cave's Apparatus to the lives of the apoſtles, ſect. i. Num. 3.

that

that ſix of them were given to Adam and his children, and the ſeventh to Noah. The *firſt*, to renounce all idols, and all idolatrous worſhip [m]. The *ſecond*, to worſhip the true God, the Creator of heaven and earth [n]. The *third*, to avoid bloodſhed, or to commit no murder. The *fourth*, not to be defiled with fornication, adultery, or any inceſtuous mixtures [o]. The *fifth*, to avoid injuſtice and theft [p]. The *ſixth*, to adminiſter juſtice, and preſerve the order of civil ſocieties [q]. The *ſeventh*, to abſtain from eating fleſh with the blood therein.

However this was, what we certainly know, is, that they prayed, and alſo offered ſacrifices to God, as a tribute of thankfulneſs to the author of their good, and to obtain his favour and help, and that moſt likely by his own appointment; for ſince his acceptance and pardon was a matter of pure grace and favour, whatſoever could be a means to ſignify and convey that, muſt, one would think, be appointed by himſelf. Cain offered ſome *of the fruits of the ground*, and *Abel the firſtlings of his flock* [r]. And *Noah built an altar*, and offered beaſts and fowls [s]. And it is added, [t] *The Lord ſmelled a ſweet ſavour*. So Abraham and Iſaac *built an altar unto the Lord, and called upon the name of the Lord* [u]. So Jacob built an altar to the Lord by God's own appointment [v]: And we have a form of prayer of his [w]. God might appoint the ſacrificing of beaſts, that by this practice, the minds of men ſhould be the more eaſily

[m] Compare Job xxxi. 36. [n] Job i. 5. [o] Job xxxi. 9, &c. [p] Job xxiv. 2, &c. [q] Job xxxi. 11. [r] Gen. iv. [s] Gen. viii. 20. [t] Verſe 21. [u] Gen. xii. 7. and xxvi. 21. [v] Gen. xxxv. 1, &c. [w] Gen. xxxii. 9, &c.

diſpoſed

diſpoſed to own and rely upon that great ſacrifice, which Chriſt was one day to make of himſelf for them.

The perſon who executed the office of a prieſt, was ordinarily the head of the family, as appears from the places laſt cited, namely, thoſe who according to the order of nature, excelled the reſt, and was to them the ſupreme governor next to God himſelf; although, from the very beginning, it ſeems, every particular perſon was his own prieſt, when the ſacrifice was offered for him alone, (as Cain and Abel were.) When the offering was for a family, the maſter of it was the prieſt, (as Noah and Job.) When for ſeveral families, or a ſociety, the chief thereof executed the prieſtly office, (as Moſes [x], and Melchiſedeck;) and poſſibly the prieſts [y], when Aaron and his ſons were not as yet conſecrated, were the chief perſons in the ſeveral tribes [z]. And thus it continued, till God was pleaſed to ſettle the office in the tribe of Levi among the Jews, of which afterwards. In the mean time, we are to remember what has been above-mentioned, that thoſe prieſts were prophets, and extraordinarily directed by God; ſo that they did not aſſume the office to themſelves.

It may not be improper to inſert here, what the learned Biſhop Wilkin hath obſerved concerning the ancient ſacrifices, before and under the law [a]. "As for the chief matter and ſubſtance of natural "worſhip, (ſays he,) unto which the light of "reaſon will direct, I know no other than the in-"voking of the Deity, returning thanks to him,

[x] Exod. xxiv. 6. [y] Exod. xix. 22. [z] As for the firſt-born, ſee Biſhop Patrick in Exod. xix. 22. [a] Biſhop Wilkin of Natural Religion, book I. chap. 12. and Biſhop Patrick on Gen. iv. 3.

"and

" and inquiring after his will. It is true, indeed, " that all nations, pretending to any religion, from " the moſt ancient times, to which any record " doth extend, have agreed in the way of wor- " ſhip by ſacrifice; and from this general prac- " tice, there may ſeem to be ſome ground to infer " this way of worſhip to have been directed by " the light of nature: But, when it is well conſi- " dered, what little ground there is to perſuade a " man, left to his own free reaſon, that God " ſhould be pleaſed with the burning and killing of " beaſts, or with the deſtroying of ſuch things by " fire, of which better uſage might be made, if " they were diſpoſed of ſome other way: I ſay, " when it is well conſidered, what little reaſon " there is to induce ſuch a man to believe that the " burning or killing of beaſts or birds, or any " other thing uſeful to mankind, ſhould of itſelf " be a proper and natural means to teſtify our " ſubjection to God, or to be uſed by way of ex- " piation for ſin, it will rather appear probable " that the original of this practice was from inſti- " tution [b]. So that our firſt parents were by " particular revelations inſtructed in this way of " worſhip; from whom it was delivered down to " their ſucceſſive generations by verbal tradition; " and by this means was continued in thoſe fami- " lies who departed from the church, and proved " Heathen, in the firſt ages of the world; a- " mongſt whom this tradition was, in courſe of " time, for want of care and frequent renewals,

[b] Though not recorded, as many other things are omitted by Moſes in ſo ſhort a hiſtory; and that the very ſort of creatures to be ſacrificed were appointed, and therefore called *clean*, and as ſuch offered by Noah, Gen. viii. 20. and what were not ſuch, were called *unclean*.

" corrupted

" corrupted with many human ſuperinducements,
" according to the genius or intereſts of ſeveral
" times or nations; yet ſtill they retained ſo much
" of it, that they had univerſally the notion of purg-
" ing ſins by the blood of others ſuffering in their
" ſtead.

" As for the reaſons why God was pleaſed to
" inſtitute to his own people this way of worſhip,
" there are theſe two things which may be ſug-
" geſted. *Firſt*, Sacrifices had a typical reference
" unto their great deſign, which was to be ac-
" compliſhed in the fulneſs of time by the ſa-
" crifice of Chriſt upon the croſs, which is at large
" explained and applied in ſeveral parts of the
" New Teſtament, particularly in the Epiſtle to
" the Hebrews. *Secondly*, This way of worſhip
" was moſt ſuitable to thoſe ages, the providence
" of God having purpoſely adapted his own inſti-
" tutions of worſhip unto the abilities and capa-
" cities of men, in ſeveral times diſcovering him-
" ſelf to his people *in divers manners*, according
" to *ſundry times* [c]. And therefore in thoſe firſt
" and ruder ages of the world, when people were
" more generally immerſed in ſenſible things, and
" ſtood in need of ſomewhat to raiſe and fix their
" imaginations, God was pleaſed to amuſe them
" with external pomp and ſolemnities, and to em-
" ploy that time of their *nonage* about theſe
" plainer *rudiments or elements of the world*; but
" when they were grown up from their *nonage*,
" and the minds of men were rendered more ra-
" tional and inquiſitive than before they had been,
" and conſequently better prepared for the recep-
" tion of the Chriſtian religion in *the fulneſs of*

[c] Heb. i. 1.

" *time*, as the ſcripture ſtyles it, did the provi-
" dence of God think fit to introduce the Chriſtian
" religion, and a more ſolid, rational, and ſpiri-
" tual way of worſhip, whoſe precepts are moſt
" agreeable to the pureſt and ſublimeſt reaſon,
" conſiſting chiefly in a regulation of the mind
" and ſpirit, and ſuch kind of practices as may
" promote the good of human ſociety, and moſt
" effectually conduce to the perfecting of their na-
" tures, and rendering of them happy."

5. God was pleaſed to appear or manifeſt himſelf unto Adam [d] and the ancient Patriarchs in a viſible glorious manner, [e] which the Jews call the *ſhechinah* or *ſhecinah*, that is, *in-dwelling*, from *ſhacan*, a word which ſignifies *to dwell*, becauſe it was a token of God's ſpecial preſence, and by it he, as it were, *dwelt* among his people [f]. It ſeems to have been a very ſhining flame, or amazing ſplendor of light, breaking out of a thick cloud, of which we afterwards read very often, under the name of *the glory of the Lord*, not as being itſelf a divine thing, or ray of divinity, but a ſymbol or ſign of God's glorious preſence, which might be that *burning lamp* which appeared when God renewed the covenant with Abraham [g]. And that which appeared to Moſes as *a flame of fire*, or in a flaming manner, like fire, out of the midſt of a buſh, from whence God ſpake to him [h]. In ſuch manner it is believed, that God appeared to Adam, and others, and converſed with them. Hence, whereas it is ſaid, [i] That *God went up from* Abraham, the Chaldee paraphraſe ſays, *The brightneſs or luſtre of God aſcended*; and after this man-

[d] Gen. iii. 8. [e] Archbp. Teniſon of Idolatry, chap. 14. Bp. Patrick on Gen. ii. 15, 16. [f] Exod. xxix. 46. [g] Gen. xv. 17. [h] Exod. iii. 2, 4. [i] Gen. xvii. 22.

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ner the following places are interpreted; [i] *The Lord appeared to Abraham.* And [k] Abraham *ſtood before the Lord,* [l] *and the Lord went his way,* the divine Majeſty, or the glory of the Lord diſappeared. This *ſhechinah* or glory appeared afterwards in the tabernacle and temple, of which more when we come to treat of them. And there cannot be ſo fit an emblem of God as light. This appearance is called [m] *the glory of the Lord; and the ſight of the glory of the Lord was like a devouring fire.*

The *angels* were [n] attendants upon, and made a part of the *ſhechinah,* or glorious appearance of the divine Majeſty. Thus [o] *The angel of the Lord appeared unto Moſes in a flame of fire;* [p] *and the angel of God, which went before the camp of Iſrael, removed and went behind them;* it follows, *and the pillar of the cloud went from before their face, and ſtood behind them;* ſo that the angel was with the *ſhechinah,* or appearance of the fire and cloud [q]. And many things, which God is ſaid to have done, were doubtleſs effected by their miniſtry. Note here, that although we often read of the glory of the Lord appearing to his people, as has been ſaid, yet when he manifeſted himſelf to the children of Iſrael, to give them his law, they ſaw no ſimilitude, that is, no figure of a man, or of any other creature or thing which could be the object of their worſhip, [r] that he might take off all the occaſion of idolatry.

[i] Gen. xvii. 1. and chap. xviii. 1. [k] Gen. xviii. 22. [l] Verſe 33. [m] Exod. xxiv. 16, 17. [n] Teniſon, ibid. and Mede, book II. of the reverence of God's houſe, ſect. 2. [o] Exod. iii. 2. [p] Chap. xiv. 19. [q] See alſo Deut. xxxiii. 2. Pſal. lxviii. 7, 17. Pſal. civ. 4. [r] Deut. iv. 12, 15.

Further, as by the *ſhechinah*, or glory and light, God was pleaſed to appear, or manifeſt himſelf to the people of the firſt ages, ſo doubtleſs there was ſome place where the divine Majeſty uſed to appear; which was the ſettled place of worſhip where Cain and Abel offered their ſacrifices: And of Rebecca it is ſaid, that ſhe *went to inquire of the Lord*[s]. Moſt likely ſhe went to ſome particular place for that purpoſe; and it is very probable, there was ſome divinely inſpired perſon attending that *ſhechinah*, ſuch as Melchiſedeck was at Salem[t].

6. In the Old Teſtament, God revealed himſelf under two different notions; viz. *Firſt*, in general, as Creator and Governor of all the world, and ſo he is called Elſhaddai, the Almighty, and Elohim, the Mighty Judge, &c. *Secondly*, In particular, and ſpecially, as in covenant with his church, who were then the Iſraelites, (the poſterity of Abraham) and the worſhippers of the true God, in oppoſition to the idolatrous Heathen. In this ſenſe he is ſtyled Jehovah[u], which ſignifies ſtrictly his abſolute exiſtence, *who was, and is, and is to come*[v]. In Exodus[w] it is, *I am, that I am*, which is of the ſame derivation in the original, and ſignifies[x], he that neceſſarily exiſts, or muſt needs be, who is independent, and always the ſame. For the moſt part, where Jehovah is not expreſsly ſet down in our tranſlation, and yet is in the original Hebrew, we read for it *the Lord*; that is, *Firſt*, The true God, in oppoſition to the idol gods; and *Secondly*, The God of Iſrael, or who entered into covenant with that people. This Jehovah is oppoſed to

[s] Gen. xxv. 22. [t] Ainſworth and Patrick on Gen. xxv. 2. [u] Havah, he was; Hoveh, he is; Jehoveh, he is to come. [v] Rev. i. 4. [w] iii. 14. [x] Ehejeb, I am, or will be.

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the idol god Baal. [a] *If the Lord* (in the Hebrew Jehovah) *be God, follow him; but if Baal, then follow him:* And [b] Elijah ſays, *I only remain a prophet of the Lord,* (Jehovah;) *but Baal's prophets are four hundred and fifty* [c].

This name Jehovah ſeems to have been known to Abraham. [d] *And Abraham called the name of the place Jehovah Jireh,* that is, Jehovah will ſee or provide: And God ſays to him, [e] Iam (Jehovah, ſo it is in the orignal, but we read) *The Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it.* God indeed afterwards ſaid to Moſes when he was about to deliver the children of Iſrael from their ſlavery in Egypt, in order to the accompliſhment of his promiſe, in ſettling them in Canaan, [f] *I appeared unto Abraham, unto Iſaac, and unto Jacob, by the name of Elſhaddai,* which ſignifies God Almighty [g], (thereby teaching them that he was able to perform;) but *by my name Jehovah was I not known unto them;* which may be read, as ſome interpret, by way of queſtion, *Was I not known unto them by my name Jehovah?* And indeed their dependance on God's promiſes was fixed, as well on his unchangeableneſs as his power: However, he doth not here ſay, *My name Jehovah, was not known to them,* but *I was not known to them by this name,* or as it is alſo read, *I manifeſted not to them this name* [h], that is, as ſome underſtand, by what that name imports, as ſignify-

[a] 1 Kings xviii. 21. [b] Verſe 22. [c] Concerning the notion which the Jews have of his name, and their ſuperſtition in not pronouncing it, ſee Buxtorf. in Hevah, and Gerhard's Loc. Com. exegeſis de natura Dei. ſect. 22. [d] Gen. xxii. 14. [e] Gen. xv. 7. [f] Exod. vi. 3. [g] Gen. xvii. 1. [h] As Ainſworth obſerves the Greek and Chaldee tranſlate it.

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ing a being always the ſame, viz. an experimental and perſonal ſenſe of the fulfilling his promiſes, according to the covenant he made with them, actually to give them the poſſeſſion of Canaan; for they were ſuſtained by faith, without receiving the thing promiſed [i].

7. Concerning the idolatry of the Heathen world, we may remark in the firſt place, that we have no mention of it before the flood: The creation of the world was then more freſh in men's minds, by reaſon of the great age of many of them, and the purity of religion was preſerved by thoſe who were the ſervants of the true God, the Maker of heaven and earth. *Secondly*, That although the religious worſhip of the vulgar people roſe little higher than the objects of ſenſe, as images, however, than the worſhip of dæmons or ſpirits, (they eaſily apprehending that being as the ſupreme God, to which they ſaw the worſhip of the ſupreme God was paid;) yet the more judicious believed *one true God, as a Being of himſelf, and as the principal Author and Parent of all things, the one ſupreme uncompounded God* [k].

Nevertheleſs, the Pagan world were generally guilty of idolatry; of which the moſt ancient ſeems to be the worſhipping of the *ſun*, and the reſt of the [l] *heavenly bodies*, (though not as the ſupreme God, yet) as the ſupreme viſible deities, through an admiration of their ſplendor, and alſo a vain fancy, that ſome intelligent being or divinity, as mediators between God and man, did inhabit thoſe illuſtrious bodies; (and thus they might the rather

[i] Acts vii. 5. [k] Archbiſhop Teniſon of Idolatry, chap. v. part 3, 4. & vid appendix, num. 20. [l] Biſhop Stillingfleet's Defence of his Diſcourſe of Idolatry, part I. chap. i. ſect. 12, 13. Maimon. Mor. Nevoch. part III. chap. 29.

believe

believe, becauſe they found them ſo beneficial, (as the ſun more eſpecially is, by light, and heat, and fruitfulneſs unto mankind.) Hence we read, that Job vindicated himſelf from ſuch idolatry, [m] *If I beheld the ſun when it ſhined, and the moon walking in brightneſs, and my heart hath been ſecretly enticed,* (that is, with the inward devotion of ſoul,) *or my mouth hath kiſſed my hand,* which was an outward ceremony, expreſſing adoration and worſhip; and therefore he adds, in the next verſe, *I ſhould have denied the God that is above.* Hence, alſo the ſun was called by the Chaldeans, Baal, which ſignifies lord and maſter, and by the Ammonites, Molech, or Moloch, that is, a prince or king; and the moon was termed Aſhtaroth, or the Queen of Heaven; whence the caution is given the Iſraelites, [n] *Leſt thou lift up thine eyes to heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, even all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them.* And becauſe the idolaters thought thoſe planets at too great a diſtance, and often found them to be out of ſight, (ſeeing the mind, being united to a groſs body, receiveth inſtruction through the outward ſenſes,) they would have more conſtant and viſible mediators: For which purpoſe they made them images or idols, not only as ſymbols and repreſentations of that Being, to which they gave divine worſhip; but alſo ſuppoſing that ſome deities were preſent with, and did reſide in, and influence the images dedicated to them, as they believed they did the [o] planets: Of which ſort might be Laban's images or teraphims [p].

[m] Job xxxi. 26, 27. ibid. chap. 5. part 8.
[n] Deut. iv. 19.
[o] Teniſon,
[p] Gen. xxxi. 19.

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The account given by a late [q] learned author of the ancient idolaters in Arabia, called Zabei, from their own writers, further illuſtrates theſe notions of the Pagan idolaters, viz. That becauſe men want mediators between the ſupreme God and them, ſome pure ſpiritual beings or intelligences perform the office; and that theſe inhabit the Sacelli, or bodies of the planets, which are therefore the objects of their worſhip: And becauſe the planets are often not ſeen, and ſo they ſhould want viſible mediators, others of them came to form images that were appropriated to each planet, which ſerved inſtead of the planets themſelves, to procure for them, the mediation of the ſpiritual beings reſiding in the planets: And *laſtly*, That both the planets and the images of them above-mentioned, were called *lords* and *gods*, and worſhipped with proper offerings and prayers.

The ſame author has given us a further account of another original and kind of [r] idolatry among ſome of the ancient Perſians and Indians; which though it ſerve not ſo much to illuſtrate the holy ſcripture, may be here briefly mentioned. They owned an eternal ſupreme God, that is, *Light*, as the Author of all beings, whom they called *Yazdan*; and that there was alſo a created god, or the devil, viz. *Darkneſs*, whom they termed *Abraman*; and to teſtify their reſpect or honour for the God *Light*, they built temples and worſhipped *fire*: And further, that this ſect of people among the Perſians were called *Magi*, which in the Arabic and Perſian languages ſignify the [s] *worſhippers of fire*.

[q] Dr. Pocock's Specimen Hiſt. Arabum, p. 139, &c. edit. Oxon. 1650. [r] Ibid. [s] Pocock, ibid. p. 146, &c.

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The notion above-mentioned, which the Pagans had of their images, is alſo confirmed by thoſe who lived in South America, who declared they knew their idol was only a piece of wood, and of itſelf could not ſpeak or help them; but they verily believed that God was in the piece of wood, and therefore, it deſerved their [s] offering and adoration.

The ancient idolaters, eſpecially the Chaldeans, Egyptians, Moabites, and Amorites, had a cruel way of worſhipping Baal, or Molech, that is, the ſun, or as others, the planet Saturn, which it ſeems the Iſraelites, living near them, were in danger of being infected with, nay, did actually practiſe in ſucceeding ages, [t] and that was, to offer one of their children to be burnt in the image, being made of braſs, [u] as a means to procure a bleſſing, and ſafety for the reſt of the family. Others did not practiſe that inhumanity, only they had their children *carried through* or *between the fires*, by way of purification, and dedicating them to the ſervice of Molech. Both theſe methods are mentioned in Leviticus; the firſt of any man's *giving his ſeed unto* Molech, to be ſacrificed and burnt; [v] the other of *letting any of their ſeed paſs through the fire to* [w] *Molech* [x]. They did alſo offer unto Baal other ſacrifices and burnt offerings [y].

The reaſon which induced the Heathen idolaters to proceed from the ſacrificing of beaſts to that

[s] Gage's Survey of the Weſt-Indies, chap. xx. p. 398. edit. 1677. [t] Jer. xix. 5. 2 Kings xvii. 17. [u] Deut. xii. 31. 2 Chron. xxviii. 3. Pſalms cvi. 37, 38. Iſaiah lvii. 5. Jer. vii. 31. [v] Leviticus xx. 3. and ſee Jer. vii. 31. [w] Grot. in Deut. xviii. 10. Ainſworth in Levit. xviii. 21. Maimon. Mor. Nevoch. part III. chap. 37. [x] Levit. xviii. 21. [y] 2 Kings x. 25.

of men, [z] ſeems to be grounded upon the proportion and equality, which, they thought, ought to be obſerved between the ſacrifice and the perſon to be thereby reconciled to God: Which perſon, being one of mankind, they judged, ought to be atoned by a ſacrifice of mankind. Again, becauſe Baal was a title of higheſt renown, it came to paſs, that great men likewiſe, when deified after their deaths, obtained that name.

Here we may further take notice, that the idolaters eſteemed their eating and drinking of a part of what was offered in ſacrifice to their idol god, to be a *federal* or *covenanting* feaſt, in token of reconciliation with him: For what was once offered to their god, was his, out of which he entertained his worſhippers: Therefore, eating of the ſacrifice was a profeſſion of being a worſhipper of that god, to whom the ſacrifice was offered.

Furthermore, the Eaſtern idolaters were wont to plant groves about their altars, which made the place ſhady and delightful in thoſe hot countries [a], and alſo dark and ſolemn, whereby thoſe that went into them were ſtruck with a kind of horror and awful reverence. The ſhades alſo rendered the place fitter for the impure and lewd practices of the idolaters [b]. Hence the Iſraelites were forbidden to plant a grove near God's altar [c]: And when Hezekiah deſtroyed idolatry in Judah, he *broke the images and cut down the groves, &c.* [d]. Abraham indeed, before the law, *planted a grove in Beerſheba, and called on the name of the Lord* [e].

[z] Grot de Veritate lib. ii. ſect. 12. [a] Hoſ. iv. 13. [b] Exod. xxxiv. 13. Deut. xii. 3. Judges vi. 25. 1 Kings xv. 13. Iſa. i. 29. and xvii. 8. Hoſ. iv. 13, 14. See Spencer, de legibus, Heb. lib. ii. chap 16. [c] Deut. xvi. 21. [d] 1 Kings xxiii. 4. [e] Gen. xxi. 33.

But

But becauſe the Gentile world ſo profaned their groves by idols and ſacrifices to dæmons, therefore God forbad them; as he did the *mountains* and *high places* for the ſame reaſon [f], though before they had been approved of [g], the Gentiles having choſen the tops of mountains for the places of their idol temples and ſacrifices, as being ſo much nearer to their heavenly gods, in order to be the ſooner heard and obſerved by them [h].

8. Although *polygamy*, which is, the having more wives than one at a time, came by degrees to be practiſed, yet *from the beginning it was not ſo*, ſince God gave but one woman to one man, and ordained that they two ſhould be *one fleſh* [i], that is, individually one, or ſo, as that the man ſhould have no like commerce with any other woman whatſoever, either as a concubine, or ſecondary wife. This appears to be the ſenſe of the place, by what is here mentioned as the ground of that union between Adam and Eve, who being made of his rib, was part of himſelf. [k] *This is now bone of my bone, and fleſh of my fleſh; ſhe ſhall be called woman, becauſe ſhe was taken out of man.* Then follows, *Therefore ſhall a man leave his father and mother, and cleave unto his wife, and they two ſhall be one fleſh.* And although the wife is not now formed out of her huſband's ſide, and ſo they are not ſo literally *one fleſh*, as Adam and Eve were, yet from hence, both huſband and wife ought to eſteem themſelves *made ſo much one fleſh by marriage*, as not to ſeparate from each other during life, any more than Adam and Eve

[f] Levit. xxvi. 30. [g] Gen. xii. 8. chap. xxii. 2.
[h] Spencer, ibid. lib. iii. chap. 2. ſect. 2. [i] Gen. ii. 24.
[k] Verſe 23, 24.

could be ſaid to be ſeparate whilſt ſhe continued to be a part of him.

Which argument our Saviour makes uſe of againſt divorces, as being contrary to the divine inſtitution, except in the caſe of fornication or adultery, which diſſolves the bond of marriage, and makes two to be no longer *one fleſh* [k]. Again, the huſband, *not having power over his own body, but the wife*, he cannot give it to another [l], and conſequently, cannot marry another wife in the life-time of the former wife.

God indeed was pleaſed to permit the Jews more wives than one [m], and to diſpenſe with his own primitive inſtitution in that imperfect ſtate, and as it may be ſuppoſed, for the multiplying of that people, (which permiſſion they might at firſt underſtand by the prophetical ſpirit with which many of them were endued: Afterwards, example and common practice prevailed both amongſt the Hebrews and other nations;) yet now under the goſpel, (which teaches a religion of the moſt ſpiritual nature, and diſallows all intemperate exceſſes, polygamy is plainly declared to be unlawful: For if he that *putteth away his wife*, (for any other cauſe but fornication or adultery,) *and marrieth another, committeth adultery* [n], it follows, that he, who having not put her away, marrieth another, muſt be guilty of the ſame crime, ſeeing that if he hath no power to marry another when he hath put away the firſt wife, (becauſe, notwithſtanding the divorce, the firſt marriage cannot be annulled, but

[k] Matt. xix. 5, 6, &c. 1 Cor. vi. 16. [l] 1 Cor. vii. 4.
[m] Deut. xxi. 15. and 2 Sam. xii. 8. Their concubines alſo being as ſecondary wives. See Ainſworth on Gen. xxii. 24. Judges viii. 30. [n] Matt. xix. 9.

holds

holds good,) he cannot have any whilſt he keeps her, and ſo has no pretence that the marriage is diſſolved; for the commiſſion of adultery, mentioned by Chriſt [p], does not ſo much conſiſt in the putting away the former wife, as in taking another, or having two at the ſame time; and whereas it is added, [q] *committeth adultery againſt her*, that does not leſſen the huſband's crime, but ſuppoſes that, and an additional injury to the wife beſides, in violating her bed, by taking another into it.

It does alſo appear, that the Chriſtian religion, prohibiting polygamy, is more agreeable to the law of nature than Mahometiſm, and others that allow it; becauſe God doth not ſend into the world more women than men, to ſupply a multiplicity of wives for one man; nay, it hath been obſerved from our weekly bills of births, that in proportion there were generally born [r] 14 males to 13 females [s], which inequality ſhews, not only that one man ought to have but one wife, but alſo that every woman may, without polygamy, have an huſband, if ſhe doth not bar herſelf by the want of virtue, or by denial, and ſo forth. And furthermore, though lewd perſons may the more gratify their intemperate luſts and wandering paſſions, where polygamy is allowed, yet there wants the fondneſs and tender affection, as is, or might be in a marriage between one huſband and one wife; the love of ſuch who have many, being divided, is diſſolved and loſt, like water ſeparated by many ſtreams. *Laſtly*, Among the Turks, who have as many wives as they can maintain, not exceeding four [t], there are for the moſt part two

[p] Matt. xix. [q] Mark x. 11. [r] Mr. Derham's Phyſico-Theolog. book IV. chap. x. page 176. [s] Ibid. [t] Smith. Epiſt. ſecunda de Moribus Turcarum, p. 48.

grand

grand inconveniences. The firſt, That the female ſex (one half of mankind) are in perfect ſlavery to their huſbands [u], ſhut up in their houſes as in a priſon, and turned off at pleaſure, which could never be the intention of the Creator. The next, That from the unequal partiality of the huſband towards one or another of his wives, muſt ariſe jealouſies, impatience, and conteſts among themſelves [v]; and alſo on occaſion of their ſeveral children's intereſt and ſatisfaction, there can be little or no peace or content in their families; all which ſerve to recommend the Chriſtian inſtitution of marriage. The pretence of a former wife's conſent excuſes not the adultery in taking another, becauſe a conſent ought to be in matters juſt and lawful, that is, conformable to the law of God; but polygamy is contrary thereto, eſpecially under the goſpel.

9. It was anciently a cuſtom in many countries, and particularly in the eaſt, for men *to purchaſe wives*, inſtead of having portions with them, by giving ſo much as was contracted for to their parents or friends for them. Thus Shechem the Hivite deſired to contract with Jacob for his daughter Dinah: *Aſk me never ſo much dowry, and I will give according as ye ſhall ſay unto me, but give me the damſel to wife* [w]. Hence Jacob, having no money or goods, proffers to ſerve ſeven years for Rachel [x].

10. Solemn covenants were anciently confirmed by eating and drinking together, and chiefly feaſt-

[u] Idem ibid. p. 49. [v] As it happened among the Jews, Gen. xvi. 5. chap. xxx. 15. 1 Sam. i. 1, 2, 6. [w] Gen. xxxiv. 12. [x] Gen. xxix. 18. See 1 Sam. xviii. 25. 2 Sam. iii. 14. Hoſ. iii. 2.

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ing on a ſacrifice. Thus Abimelech, the Philiſtine, confirmed the covenant with Iſaac, by making a feaſt [y], and Jacob with his father-in-law, Laban, by feaſting upon a ſacrifice [z]. Sometimes the cuſtom was to divide the parts of the beaſt ſacrificed, and to confirm the covenant by paſſing between them; by which the perſons would expreſs their reſolution of making good the terms of the covenant, on the penalty of being divided, or cut in ſunder, as thoſe parts were, if they ſhould violate the ſame [a]. Hence the word *charat*, in the Hebrew, which ſignifies properly to cut in ſunder, is applied in ſcripture to the making a contract or covenant [b].

Afterwards, when the law of Moſes was eſtabliſhed, the people feaſted (in their peace-offerings) on a part of the ſacrifice, in token of their reconciliation with God [c]. And thus in the Lord's ſupper we renew our covenant with God, being at his table feaſted by him, with the bread and wine, the repreſentation of the ſacrifice of his body and blood which he offered for our ſins upon the croſs.

Thus much for the general remarks on the Pentateuch.

[y] Gen. xxvi. 26—31. [z] Gen. xxxi. 44, 45, 46, and 54. Compare 1 Kings i. 7, 9, 25. [a] See Gen. xv. 9, 10, 17, 18. and Jer. xxxiv. 18. [b] Mede, book II. chap. 7. [c] Deut. xii. 6, 7.

CHAP.

CHAP. III.

The Scripture Hiſtory, from the Creation to the Fall of our firſt Parents.

IN the beginning of Geneſis [a], we have an account of the creation of the world; that it was made, with all the creatures therein, by the word and power of God [b], in the ſpace of ſix days, for the manifeſtation of his own glory, and to communicate of his goodneſs to his creatures, *after the counſel of his own will.* It was requiſite that Moſes ſhould begin with the creation, that the church might have a ſure foundation of faith againſt the falſe notions of the Gentiles, both concerning the original of the world, and alſo the being of the only true God the Maker of all things; and alſo to ſatisfy the Iſraelites, that he who gave them laws, was the ſame who was the King and Governor of the whole world. In this hiſtory of the creation of the world, we may obſerve;

Firſt, That we read no account of *angels*, unleſs it be here implied [c], Thus the heavens and the earth were finiſhed, and all *the hoſt* of them, it being Moſes's chief deſign to ſhew the creation of

[a] Chap. i. and ii. [b] If we underſtand Bara, created, ch. i. ver. 1. to ſignify, as it is uſed, ver. 27. So God created man, that is, out of ſome pre-exiſtent matter, the duſt of the ground, ch. ii. ver. 7. then we muſt ſuppoſe a two-fold creation, viz. 1ſt, of a rude matter, which was created out of nothing; and 2dly, of the creatures out of that pre-exiſtent matter; ſo that ſtill God made all things out of nothing. [c] Chap. ii. 1.

mankind,

mankind, and of other creatures for his uſe. However, in other places of holy ſcripture we learn, that the angels are a part of God's creation [d], and are his *miniſters* which *ſtand before him* to adore and honour him, and *do his pleaſure* [e]. And alſo are *ſent forth to miniſter* unto the members of the church of God, *the heirs of ſalvation* [f], to aſſiſt them and deliver them from many dangers in this life [g], and at their death to conduct their ſouls into paradiſe [h]. But it ſeems many of the angels fell from their firſt and happy ſtate by ſinning againſt God, (after what manner is not mentioned [i].) And theſe are the evil ſpirits who have a kind of *principality* in this lower world, and *work in the children of diſobedience* [k], having a power ſecretly to ſeduce and tempt to ſin, (poſſibly by moving the animal ſpirits, and thereby defiling the imagination,) to occaſion mens forfeiting their intereſt in God's favour, as they have loſt the ſame themſelves [l]. However, as they can but entice, not compel, ſo if we do not yield to, but *reſiſt* their temptations by prayer and watchfulneſs, we have a promiſe that they ſhall *flee from* us [m].

Secondly, That before God made man, he provided a well-furniſhed habitation for him; for mankind was made laſt of all, and found ready prepared for him all things conducing to his well being, for his neceſſity and ſatisfaction.

Thirdly, That although the creatures in their reſpective kinds are preſerved and propagated

[d] Pſal. cxlviii. 2, 5. [e] Iſa. vi. 2, 3. Dan. vii. 10. Pſal. ciii. 21. [f] Heb. i. 4. [g] Dan. vi. 22. Acts xi. 7. [h] Luke xvi. 22. [i] 2 Pet. ii. 4. Jude 6. [k] Eph. ii. 2, and ch. v. 12. [l] Jude 6. [m] Jam. iv. 7.

according to thoſe laws of nature the Creator was pleaſed to give them in their fixed and ſettled ſtate[n], yet we are not to pretend that thoſe laws were to be obſerved in the firſt creation [o] of them; for the herbs and fruit-trees now ſpring out of the ſeed, but at firſt were produced with their ſeed in them [p]; and now they are nouriſhed by the influence of the ſun, but they were made before there was any ſun. To reduce the creation of the world to the laws of motion which now prevail in it, is as if an Indian ſhould attempt to give an account of the making of a watch, by the ſeveral motions which he ſees performed in it, after it is made, and ſhould imagine, that the materials

[n] Scilicet ut *ab ovo omnia* Quemadmodum in plantarum ſeminibus, plantula, ſuis jam jam conformata partibus, (foliis quæ primo erumpunt, gemmâ & radiculâ,) tamdiu tegumentis ſuis incluſa delitescit, quamdiu idoneo humore minùs perfunditur aut irrigatur, (ad multos interdum annos:) Ita fundamentum futuræ prolis, in ovulo humano poſitum, eò uſque quieſcit, donec ſpiritus ſeminis virilis contagioſa quadam fermentatione actuatum ſeſe exſerat, & motum vitalem acquirat. D. Gollerus in Ephem. German. An. 12. Obſ. 143. apud D. Ray Synopſis Animalium, cap. 1. De Animalibus in genere, quæſt. 3. p. 42.

[o] The Maxim of Epicurus, that *out of nothing, nothing can be produced*, is grounded upon obſervation of things produced by the ordinary way of generation and corruption, ever ſince the firſt creation of them; but is of no validity againſt a creation itſelf.

[p] The text, Gen. i. 11. Whoſe ſeed is in itſelf, may be explained by an obſervation lately made, That plants contain in themſelves male and female powers: For example, That the duſt of the apices in flowers: (i. e. the male ſperm) is conveyed into the *uterus* or *vaſculum ſeminale* of the plant; by which means the ſeeds therein are impregnated; which was experienced by taking out all the apices of divers tulips before the *farina fœcundans* was ripe, which tulips bore no ſeed when others did.——BRADLEY.

moving

moving in ſuch a manner, at laſt arrived to the exact frame of a watch.

Fourthly, It has been obſerved by thoſe, who with diligence have inquired into the works of the great Creator, and compared them with the moſt exact pieces that are perfected by *the art of man*, that theſe laſt mentioned are ſo inaccurate, even thoſe which ſeem to be moſt artificial and neat, that when examined, (particularly by the help of magnifying glaſſes,) the more we ſee of their ſhape, the leſs appearance will there be of their beauty, and the more rude and inartificial they ſhew themſelves to be: Whereas, in the works of nature, the deeper diſcoveries ſhew us the greater excellencies; and the more ſtrictly we view them, the more nice and admirable they appear; an evident argument that he who was the author of all theſe things, was no other than the all-wiſe and all-powerful God [q].

Fifthly, As the works of the creation are the moſt perfect in their kinds, ſo they are ordered with *plain and wiſe deſign*, to miniſter to the admirable ends and purpoſes for which they were made, whether we conſider the whole globe of the earth and ſea, or the bodies of animals, and the ſeveral organs or parts thereof; all which are exactly adapted to their reſpective uſes; whereby it ſufficiently appears, that no parts of the world had their being by chance, but that all of them are the product of the divine infinite power, and wiſdom, and goodneſs [r]: More particularly, 1*ſt*. If we reflect on the power of *gravity*, (or ten-

[q] For this remark, ſee the ſeveral obſervations of Mr. Hooke, Mr. Ray, and Mr. Derham. [r] Ray's Wiſdom of God in the creation. Mr. Derham's Phyſico-Theology.

dency to a centre,) whereby the ſeveral parts of the creation are united, and faſt bound up, and ſo preſerved from being ſhattered and diſperſed, which their circular motion would otherwiſe occaſion. In the ſecond place, the *ſun* affords light and heat, a grateful variety of ſeaſons, and its ſalutary cheriſhing beams to the living creatures and plants. *3dly*, The *moon* enlightens the air, takes away, in ſome meaſure, the diſconſolate darkneſs of winter-nights, procures or regulates the motion and flowing of the ſea, thereby preſerving the water thereof from putrifying, and rendering it more wholeſome for its breed. *4thly*, As for the four elements, (commonly ſo called,) viz. fire, water, earth, and air: The *fire* cheriſhes and revives by its heat, and prepares our food: The *water* affords a great ſhare of matter to things that are produced, and is a part of our ſuſtenance, beſides the uſes of waſhing and bathing, and preparing victuals: The *earth* is the foundation and ſupport of all animals and plants, and yields our food and nouriſhment: The air ſerves us and all animals to breathe in, nouriſhing and keeping up the vital flame in the blood, without which we could not ſubſiſt; to which end it was endued with a natural weight, and elaſtic or ſpringing power, whereby it ſo forcibly inſinuates itſelf into the bodies of animals, and even plants themſelves. *Laſtly*, The ſeveral *organs* of our ſenſes are the moſt fitly and curiouſly adapted to the proper uſes of ſeeing, hearing, ſmelling, taſting, and touching. Who can forbear to imitate the Pſalmiſt's admiration of the wiſe and gracious deſigns of God, manifeſt in the creatures, [s] *O Lord, how manifold are thy works! In wiſdom haſt thou made them all.*

[s] Pſal. civ. 24.

Sixthly,

Sixthly, We find that the creation of mankind is twice mentioned [t], not as if there were any *Præ-Adamites*, or people before Adam, ſpoken of in the firſt chapter, and another original of the Jewiſh nation in the ſecond; for then Moſes could not have ſaid, after the firſt mentioning the creation of mankind, that *God reſted from all his works which he had made* [u], that is, ceaſed to make any more creatures; nor could Eve have been *the mother of all living*, that is, of all mankind [v]. But Moſes having mentioned the creation of mankind in the account he gives of the ſix days work in general [w], he comes in the ſecond chapter to give us a more particular relation of the creation of the firſt man and of the firſt woman, Adam and Eve, and of the inſtitution of marriage.

In this account of the creation of mankind, there are ſix things remarkable: The *1ſt*, That the body of man was formed out of the earth, and the body of the woman from that of the man; and the body being perfected, God *breathed* into it *the breath of life*, (which is not ſaid of other creatures,) or united a rational immortal ſoul to that body [x]. Whence he hath inſtructed us, that however the beaſts periſh when they die, yet the ſoul being not produced from the body, as flame from oil, but inſpired therein by God, is of an immaterial ſubſtance, and lives and remains after the body is dead and corrupted. Some divines obſerve further, That "in this inſufflation "or breathing, the rational ſoul of Adam was "impreſſed with the divine character, or touched "with the Holy Spirit, that is, received a ſuper-

[t] Gen. i. 26. and ch. ii. 7. [u] Ch. ii. 3. [v] Ch. iii. 20. or as Acts xvii. 26. God made of one blood all nations of men. [w] Ch. i. [x] Gen. ii. 7.

"natural

" natural principle, in order to a ſupernatural end, " viz. heavenly bliſs, beſides the ſeeds of natural " religion ſown in his mind; and that this ſpirit is " renewed in baptiſm." Hence, we read the diſtinction in ſcripture between the *carnal man*, that gratifies the ſenſes of his body, the *natural* man, that exerciſes the underſtanding of the rational ſoul; and the *ſpiritual* man, or one that apprehends ſpiritual things, and is diſpoſed to receive them by the aſſiſtance of the Divine Spirit [y].

2dly, That God did not form Eve out of the ground, as he had done Adam, but out of his ſide, that he might breed the greater love between him and her, as part of the ſame whole; whereby he alſo effectually recommended marriage to all mankind, as founded in nature, and as the reunion of man and woman [z].

3dly, Moſes repreſents God expreſſing himſelf in a peculiar manner at the creation of mankind [a], not as when the other creatures were formed, *Let there be light; let the earth bring forth graſs;* and *let the earth bring forth the living creatures*, &c. *but let us make man in our image*, &c. Which ſome underſtand as ſpoken after the manner of kings, (either on the account of dignity or modeſty,) like to *we* order and command, given at *our* court, &c. Others, as if the words ſhould be rendered, *Let man be made;* and ſome, as if God ſpake to the angels. But [b], 1. There is no reaſoning from the cuſtom and propriety of one people or language, to that of another; and the in-

[y] Compare 1 Theſſ. v. 23. and 1 Cor. ii. 14. Biſhop Bull of the State of Man before the fall; and Dr. Whitby in loca citata. [z] Matt. xix. 5. [a] Gen. i. 26. [b] See at large Glaſſii Philolog. Sacr. lib. iii. tract. 3. can. 51. and Dr. Knight, Serm. I.

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ſtances brought from ſcripture do not prove an imitation of kings, but a conſulting with, and comprehending courtiers or friends. 2. Neither ſhould the words be rendered *Let man be made*, becauſe the languages derived from the Hebrew (as the Chaldean, Syriac, and Arabic,) render the words to the ſame ſenſe as in our Bibles [c], *Let us make man in our image*, and ſo do divers of the moſt learned Jews. And *laſtly*, As for conſulting with, or employing the angels, God ſays here, Let us make man in *our* image, and let them have dominion over the creatures; but man was not made in the image of angels, nor have the angels ſuch dominion; and therefore the generality of the primitive Chriſtians, who lived neareſt the times of the apoſtles, who had occaſion to mention this paſſage, underſtand it as denoting the Holy Trinity [d], and as repreſenting God the Father ſpeaking to the Son, or to the Son and Holy Ghoſt eſpecially, becauſe none but the ſupreme God is, in ſcripture ſaid, to have made the world, or to have formed mankind [e].

4*thly*, Whereas mankind is ſaid to be made *in the image of God* [f], it is not in reſpect to the body, for God is a ſpirit; but in the firſt place, in reſpect to the excellency of the nature of man, and the endowments and faculties of his ſoul, which are peculiar to him [g], as having a good degree of knowledge, and endowed with ſo great a meaſure of reaſon, and the freedom of his will: And *laſtly*, reſembling God in a ſtate of innocen-

[c] Polyglot. Bib. [d] As Juſt. Martyr's Trypho, p. 185, edit. Jebb. Tertul. adv. Praxeam, chap. 12. Epiph. Hæreſ. xlvi. num. 3. [e] Iſa. xxiv. 44. Gen. i. 27. and ii. 7. [f] Gen. i. 26, 27. [g] Legatur Maimon. Mor. Nevoch. pars I. ad finem, chap. i.

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cy and purity, (though not immutable,) according to *the new man, which, after God, is created in righteouſneſs and true holineſs* [h]. This was loſt by ſin, but is in ſome meaſure *renewed* in us by the grace of God in Chriſt [i], and ſhall be more fully renewed and perfected in heaven.

5thly, Man, being ſo intelligent a creature, was at his creation placed in ſuch an eminent ſtation, as to repreſent God, and to be, as it were, his deputy on earth, having a dominion and power over the reſt of the creatures, *over the fiſh of the ſea, and over the fowl of the air; over the cattle, and over all the earth* [k]. Which privilege God renewed after the flood, that *the fear and dread* of mankind ſhould be upon the other creatures [l], inſomuch [m] that the wild *beaſts of the foreſt* keep in their dens, till *darkneſs* invites men to reſt, and then they ſecurely come forth to ſeek food; but when the *ſun ariſeth*, and *man goeth forth*, they return to their dens. And although ſome creatures are very wild and fierce, and alſo excel in ſtrength and ſwiftneſs, yet mankind is able to ſubject them all by art and reaſon [n]; whence even the

[h] Eph. iv. 24. [i] As verſe 23. [k] Gen. i. 28. [l] Gen. ix. 2. [m] As Pſal. civ. 20, &c. [n] As for the inferior living creatures, what ſome call *inſtinct* in them, ſeems rather to be a lower degree of *reaſon* and thought, and liberty of chuſing, ſufficient for the ends and purpoſes deſigned in the creation; but not ſuch as is neceſſary to make them capable of good or evil, or conſequently of rewards and puniſhments. Indeed they generally purſue the *ſame way* in moſt of their actions, eſpecially ſuch as tend to their food, or preſerve their young (as bees for their combs, fowls for their neſts, &c.) and do not *vary* nor uſe divers methods, as the *reaſon* of mankind often occaſions them to do; yet one may inſtance in many actions of brutes which can hardly be accounted for, without allowing

the Heathen concluded, that the world was made for man[o]. And in reſpect to this dominion over the creatures, as well as the other excellencies above-mentioned, the apoſtle ſeems to underſtand *the image of God* in man[p], where he gives that as a reaſon why *the man ought not to cover his head* as a ſign of ſubjection: *Foraſmuch as he is the image and glory of God*, in his dominion over the reſt of the world, according to the Pſalmiſt. [q] *Thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour; thou madeſt him to have dominion over the works of thine hands; thou haſt put all things under his feet.*

6*thly*, The ſame great Creator, who diſtinguiſhed man from the other creatures by ſo large a degree of reaſon, and dominion over them, did alſo diſtinguiſh him in two other regards, viz. By the *erect poſture* of his body, not bending downwards like other living creatures, but as looking up towards heaven; as alſo by *ſpeech*, having adapted proper organs, as the tongue and lips, thereto. The firſt language was given by God to Adam and Eve; and was derived to their poſterity as from one common ſtock, by imitation and uſe, and continued the ſame until the deſtruction of

allowing them ſome degree of reaſon and argumentation, tho' but obſcure in reſpect to ours, as of horſes, dogs, foxes, &c. And it is not our buſineſs to diſpute how the great Creator diſpoſes of the ſouls of brutes, or of any other the works of his hands. As for ourſelves, we know that Chriſt hath brought life and immortality to light by the goſpel. Vide Mr. Ray's Wiſdom of God in the Creation, part I. p. 43. of the ſecond edition, London, 1692.

[o] Cicero de officis primo, apud Grot. de Verit. R. Chriſtianæ. lib. i. ſect. 7. [p] 1 Cor. xi. 7. [q] Pſalm viii. 5, 6.

Babel, after the flood [r], at which time God divided their language, and gave one ſort to one family, and another to another, for the putting an end to their pride and vanity in building the tower of Babel; and for ſorting them into ſeveral companies, for the better peopling of the earth. The firſt language is by very learned men ſuppoſed to be Hebrew; *1ſt*, Becauſe of the names given to ſome men and places, at the beginning, from the Hebrew original, as of Adam, from a Hebrew word, which ſignifies *red duſt*, becauſe he was made of the duſt of the earth; and Eve, from a Hebrew word, which ſignifies *to live*, becauſe Eve was the mother of all living, &c. *2dly*, Becauſe thoſe people who live neareſt to Babel, where the language was divided, ſtill retain great remains of the Hebrew language, as the Chaldeans, Syrians, Arabians, &c, inſomuch that the Hebrew tongue being firſt underſtood, the language of the others is eaſier obtained [s]. When we read this hiſtory of the creation, we ought to adore and admire the infinite power and wiſdom, and goodneſs of God, eſpecially his love to mankind.

Furthermore, in the ſecond chapter, Moſes ſhews that God having finiſhed all the works of the creation in ſix days, and having reſted on the ſeventh day, (that is ceaſed to make any more) was pleaſed to *ſanctify* the ſeventh day, which was a clear declaration of his will, that it ſhould be a day ſet apart for the honour and worſhip of him the only true God, and Maker of heaven and earth; as he more fully explained himſelf in the fourth commandment; of which afterwards.

[r] Gen. xi. [s] Biſhop Walton, Prolegom. in Bibl. Polyglot. Num. iii. where alſo objections are anſwered.

Here

Here alſo we further read of the favour of God to mankind, in placing our firſt parents Adam and Eve in Paradiſe, or the garden of Eden, (which word ſignifies pleaſure and delight) in a moſt delightful and comfortable ſtate; where was alſo the *tree of life*, which either had the *virtue*, by its fruit, to prevent diſeaſes, preſerve and repair the natural ſtrength and temperament of the body, and ſo prolong life, (which ſome eſteem moſt probable, and that by reaſon of this virtue thereof, the *flaming ſword* kept man from it after the fall) [t], or elſe was a *ſign* of God's covenant and promiſe, that ſo long as mankind did not commit ſin, or tranſgreſs the commands of their Maker, ſo long they ſhould ſtill live and be preſerved from decaying, and from death [u]; otherwiſe it ſhould ſeem that our bodies are ſubject to decays and death, in their original conſtitution. We are not to inquire how the earth could have at once contained all mankind of all generations, ſuppoſing none to have ſinned or died, or how long they ſhould have continued in paradiſe, and when be taken up into heaven, &c. but to be content with what God hath revealed concerning the fall, and the redemption by Chriſt.

In the next place, we are informed that God was pleaſed to make *trial* of the obedience of our firſt parents, by allowing them to eat of all other fruit, except one tree, *the tree of knowledge of good and evil*, ſo called either from having the virtue to open their underſtandings, and make them more wiſe and knowing, according as the tempter pretended [v]; or from the effect of their eating, they

[t] Gen. iii. 24. [u] Gen. ii. 9. compared with Rom. v. 12. [v] Joſeph. Antiq. book I. chap. ii.

becoming thereby ſenſible of the good of obedience, and the evil of tranſgreſſion: Of this tree he commanded them not to eat [w]. It has been obſerved, that there was a covenant of life made with man in this ſtate of innocency, and not only a law impoſed on him; for the prohibition given to Adam, concerning the not eating of the tree of knowledge, is uſhered in with this expreſs donation or grant of God, that he might freely eat of all the reſt of the trees in paradiſe, the tree of life not excepted; ſo that on condition of the performance of his part of the covenant, in not eating of the tree of knowledge, he was to continue in paradiſe, and enjoy the benefit of the tree of life, and live for ever [x].

CHAP. IV.

From the Fall of our firſt Parents, to Cain and Abel's Birth.

Gen. iii. WE underſtand how our firſt parents were tempted, and beguiled by the old ſerpent the devil, to forfeit their intereſt in the covenant, and offend God, by eating the forbidden fruit. The devil might either take upon him the form and ſhape of a ſerpent, or elſe uſe the body of a ſerpent, as an inſtrument or organ out of which to ſpeak, and therefore he is called *the old ſerpent* [a], and by our Saviour, *a mur-*

[w] Gen. ii. 9. to 18. [x] Biſhop Bull's Diſcourſe of the State of Man before the Fall. [a] Rev. xii. 9.

derer

derer from the beginning[d]. Probably the ſerpent, of which the devil took the ſhape, or whoſe body he uſed, was of the ſpecies which could fly in the air, in the eaſtern countries, as in Arabia, and appeared ſhining like fire, and thereby reſembled one of the ſeraphims, or illuſtrious angels[e], whereby Eve, apprehending him as one of the uſual attendants of God, when he appeared to Adam and her, might be the eaſier beguiled[f]: And his being condemned, [g] *upon thy belly ſhalt thou go*, intimates, that he did not move ſo before. There is the leſs reaſon to wonder that the devil ſhould make uſe of a ſerpent when he tempted our firſt parents, ſeeing he has all along, in former and latter ages, ſeduced mankind to idolatry, by being worſhipped in the form of a ſerpent[h]. The temptations are expreſſed in theſe words, that their *eyes ſhould be opened*, and they ſhould *be as Gods, knowing good and evil*[i]; that the forbidden tree was *good for food, pleaſant to the eyes, and to be deſired to make one wiſe*: So that the moving cauſe of our firſt parents' apoſtacy, was an imagination of an increaſe in wiſdom and knowledge, and of ſome other unknown ſatisfaction; which put them on trying an experiment of the effects of taſting the forbidden fruit, for the obtaining it.

Our firſt parents having tranſgreſſed againſt God, loſt his favour, were caſt out of paradiſe, baniſhed from the tree of life, and became ſubject to ſin, and labour, and trouble, and to ſickneſs and death.

[d] John viii. 44. [e] See Iſaiah xiv. 29. and chap. vi. 6. [f] Archbiſhop Teniſon of Idolatry, ch. xiv. p. 352. And ſee ch. ii. of this Treatiſe concerning the Shechinah. [g] Gen. iii. 14. [h] Archbiſhop Teniſon, ibid. [i] Ch. iii. 5. and verſe 6.

This

This tranſgreſſion, and the effect of it in the corruption of our nature, is termed *original-ſin*, or the *fall of our firſt parents:* In which, five things are obſervable: *Firſt*, This command of not eating the forbidden fruit, though it may ſeem ſlight and trivial, yet was the moſt proper for the trial of our firſt parents, in that time and place; for what elſe could have been enjoined them? They could not be ſuppoſed ſo ſoon to worſhip any other for God than their Creator; nor to be guilty of perjury, when there were no courts or dealings to occaſion it: They had no parents to honour; they could have no temptations to murder or adultery, when there were none but them two; nor to covet or cheat in the midſt of ſuch delights and plenty in paradiſe, which they were the ſole lords of; but it was moſt agreeable to their preſent ſtate, for the trial of their obedience, to be forbidden ſome indifferent thing, as the eating of a particular fruit in the garden where they lived. Again, this precept for their trial was not without its difficulties, becauſe it laid a reſtraint both on their natural and rational appetites: For the tree was *pleaſant to the eyes* [k], and ſo on that account the more alluring, and conſequently the greater trial: It was alſo a tree *to be deſired to make one wiſe.* Now the deſire of knowledge being ſo ſtrong in man, it was the greater experiment of Adam's obedience to refrain from what he might apprehend to be a means of ſatisfying his curioſity, and increaſing his knowledge.

Secondly, This tranſgreſſion in eating was no ſlight offence, as it may ſeem to be; for we are not ſo much to conſider the bare action, namely, the

[k] Gen. iii. 6.

eating

eating of one particular ſort of fruit, as the diſobedience to the commands of the great and infinite God, who had ſo lately made them, and gave the reſt of his creatures to be ſubject to them; that they ſhould yet affront his Majeſty, deſpiſe his authority and power, ſlight his goodneſs, and believe and truſt the devil above their God, nay, (through intolerable pride and arrogancy) ſhould preſume even to equal their Maker himſelf, to be as gods [l].

Thirdly, Great was the diſorder which this ſin brought on our firſt parents, which has been thus explained: Foraſmuch as they had bodies to take care of and refreſh, God gave them ſenſes, by the mediation of which they ſhould perceive pleaſures, in the uſe of thoſe things, which were adapted to the preſervation and comfort of life and being, as in eating, drinking, and propagating the ſame kind; nevertheleſs, being created to love and glorify God, they muſt be ſuppoſed to have their minds enlightened, ſo as to underſtand their duty and greateſt happineſs, and to have thoſe ſuitable inclinations and ſpiritual delights infuſed into them, which might counterbalance the greateſt pleaſures of ſenſe, and incline them moſt towards God, as their chieſeſt good; and yet, being *free agents*, they might (as they did) abuſe the freedom of their will, and ſuffer themſelves to be ſwayed by their natural appetites, and the pleaſures of ſenſe, to ſin againſt God [m]. Now by ſinning they

[l] Gen. iii. 5.

[m] So that the origin of evil does not (as ſome of the ancient Pagans fancied) proceed from any evil dæmon, the ſupreme principle of evil, (in oppoſition to a good dæmon, the ſupreme principle of good) but from this corrupt

they forfeited their title to that extraordinary grace and aſſiſtance before-mentioned, and were in a manner left alone to their natural inclinations towards ſenſible pleaſures, which occaſioned a miſerable diſorder and confuſion, and brought mankind into a ſtate of corruption and degeneracy, which muſt needs be very deplorable, when they were abandoned by their Maker, and expoſed to all the temptations of the devil, and their own affections and frail nature. One effect was [n], *The eyes of them both were opened, and they knew that they were naked;* that is, they felt ſuch a change upon the commiſſion of ſin, that they thereby apprehended an unſeemlineſs in nakedneſs, which they did not before. Guilt cauſed confuſion, and a conception of ſhame in what before was natural, and ſeemed not indecent, and made them *cover themſelves with fig-leaves, and hide themſelves among the trees of the garden* [o].

Fourthly, This tranſgreſſion of our firſt parents affects us their poſterity; for they being driven out of paradiſe, and from the tree of life, loſt their title to the delights of paradiſe, and to immortal life, for themſelves and all their poſterity; as when a ſubject is convicted of high-treaſon, and forfeits his eſtate, his poſterity muſt be beggared too: Whence we are all ſubject to labour and ſorrow, to ſickneſs and death.

corrupt abuſe of the natural power, the liberty of the will; Neither is it inconſiſtent with the perfection of an infinite Being, to endow his creatures with ſuch a liberty or power. See Juſt. Martyr. apol. i. ſect. 36, and 55. Edit. Grabe.

[n] Gen. iii. 7. [o] Indicatur rem quandam in homine ortam fuiſſe, quâ turpe in ſe agnoverit id, quod antea nullo modo turpe habebat. Maimon. Mor. Nevoch, lib. 1. ch. 2.

Furthermore,

Furthermore, as our firſt parents, by their apoſtacy from God, loſt their innocency, and forfeited their intereſt in that ſpiritual aſſiſtance above-mentioned, whereby their natural appetites were grown exorbitant and commanding, and their very natures were ſtained and polluted; ſo from this corrupted ſtock we deſcend, and (as *a corrupt tree* cannot but *bring forth evil fruit*) there is *a fault or corruption of the nature of every man, which naturally is engendered of the offspring of Adam* [p]. This is called *the old man* [q], being that corrupted ſtate of nature we derive from the old or firſt Adam, contrary to *the new man* [r], that ſtate of regeneration or grace, wherein we are placed by faith in Chriſt, the ſecond or new Adam. Hence our rational part is borne down and enſlaved by the ſenſible; not only our bodies are decaying, but alſo *the fleſh luſteth againſt the ſpirit*: We derive from our firſt parents the ſeeds and principles of natural corruption; and this experience frequently teaches us, that the moral inclinations of parents, as well as their depraved conſtitutions, are propagated to their children, and when it is otherwiſe, as that vicious parents have virtuous children, that is, becauſe the inclinations, being vicious in either, are ſubdued by the aſſiſtance of the grace and ſpirit of God; ſo that in general our judgments are prone to error, and our affections depraved: We all ſadly experience a proneneſs to act againſt reaſon and ſound principles, and a ſtrong biaſs towards evil: So much do we partake of the bitterneſs and impurity of the fountain from which

[p] The ninth article of the church. [q] Eph. iv. 22. [r] Ver. 24.

we ſpring [s]: Which general corruption of our nature is often mentioned in the holy ſcriptures [t].

This ſtain or pollution of the ſoul by ſin, being contrary to *righteouſneſs and true holineſs*, cannot but be offenſive to God; the conſequence whereof is our being born *the children of wrath*, or ſubject to the wrath of God, without being cleanſed by Chriſt's blood in the *laver of regeneration*, by the ſacrament of baptiſm. As for the *immaculate conception* of our bleſſed Lord Jeſus Chriſt, we are to remember, that although he received the ſubſtance of his human body from the Virgin Mary, [u] yet he receievd his life and formation, which alone are capable of a mortal or moral contagion, from the immediate power of God, from which nothing that is impure can come; therefore, though our Saviour be the offspring of Adam, according to his human nature, yet he is not the ſinful and polluted offspring.

The devil prevailed on our firſt parents by a downright lye; for whereas God had threatened that they ſhould die, or become mortal upon their eating the forbidden fruit, the devil aſſured them on the contrary; *Ye ſhall not ſurely die* [v]. Hence Chriſt ſaid of him, that he was *a liar, and the father of it* [w]. So that all liars are the very children of the devil, and do the works of the devil.

As to the curſe on the ſerpent, mentioned in this hiſtory [x], *Thou art curſed above all cattle*;

[s] Melancthon Apol. ſive corpus Doctrinæ Chriſtianæ. De Peccati origine. *Quod omnes peccaverunt*, Rom. v. 12. Hebraica Phraſis eſt, *i. e.* rei ſunt, & habent peccatum, rem malam & damnatam.——Quod eſt peccatum in ipſâ naturâ hominis propagatum. [t] As Gen. vi. 5. Jer. xvii. 9. Gal. v. 17. Eph. iv. 22. [u] See ch. iii. obſ. 3. Note. [v] De ovulo humano. [w] Gen. iii. 4. [x] John viii. 44. Gen. iii. 14.

upon

upon thy belly ſhalt thou go; though he was only the inſtrument by which the devil acted, and had neither will nor underſtanding to offend, we are to conſider, that as the ox which ſhould gore a man, was ordered to be ſtoned [z], to ſhew the value which God ſet on man's life, and to ſecure it (the owner being obliged hereby to take care to prevent it, or loſe his beaſt;) ſo the ſerpent was curſed by God, (who being the ſovereign Lord of all his creatures, might do with them as he pleaſed,) to ſhew the foulneſs of ſin, and to excite ſinners to repentance, and deter men from the commiſſion of ſin, when they behold a creature which was but the inſtrument ſo debaſed; and there was no more injuſtice in changing the form of the ſerpent for man's ſake, than in ſuffering other creatures to be ſlain for his food; eſpecially, ſince they were made by God for the uſe of man, in one kind or other.

What follows, [a] *I will put enmity between thee and the woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel*, contains the firſt eſtabliſhment of the covenant of grace, or of the goſpel, which was afterwards renewed with Abraham [b], (although this paſſage is not particularly applied to Chriſt in the New Teſtament, yet he is therein ſaid to be promiſed to Abraham under the term of the ſeed) [c]. Here we read the gracious promiſe of Chriſt's deliverance of the church, and the malice and deſtiny of the devil, under the repreſentation of the enmity between the ſeed or offſpring of the woman, (that is, ſome one of mankind,) and the ſeed or kind of ſerpents. Man is able to reach

[z] Exod. xxi. 28. [a] Gen. iii. 15. [b] Gen. xii. 3. [c] Gal. iii. 16.

the ſerpent's head where a blow is deadly; but the ſerpent can only ſeize on man by the heel. Thus the true ſeed of the woman, *Jeſus Chriſt*, (ſo called becauſe he took on him our nature from the Virgin Mary, one of the ſeed or offſpring of Eve,) was to *bruiſe the ſerpent's head*, that is, deſtroy the work and power of the devil, who was the author of ſin, and death and miſery; whereas the ſerpent, the devil, could only *bruiſe his heel*, by his inſtruments proſecute and crucify him, and alſo, as far as he can, proſecute the members of his church.

Here it may be proper, for the preſent, to remark briefly, that this promiſed *ſeed* was afterwards called the *Meſſiah*, or *Chriſt*. *Meſſiah* is Hebrew, and *Chriſt* is Greek [d], and both ſignify the ſame thing, that is, *Anointed*. The anointing of things or perſons with oil was an ancient rite of conſecration, or dedicating them to a peculiar and ſacred uſe [e]. Hence our Lord, being that promiſed *ſeed*, and ordained by the Father to be the Saviour of mankind, and for that purpoſe being *anointed* not with material oil, but with the Holy Spirit [f], was called the *Meſſiah*, that is, the *Anointed*, or *Chriſt* [g]: And therefore Andrew told his brother, *We have found the Meſſiah, which is, being interpreted, the Chriſt* [h].

[d] The Latins, being ſtrangers to the Jewiſh cuſtoms called him *Chreſtus*, and the Chriſtians *Chreſtiani*. Suetonius, in Vitâ Claudii, chap. 25. Tertul. adverſus Gentes. See Biſhop Pearſon on the ſecond Article of the Creed, *Jeſus Chriſt*, p. 79. [e] Gen. xxviii. 18. Lev. viii. 11. Exod. xxx. 30. [f] Acts x. 38. [g] Dan. ix. 26. [h] John i. 41. Note, the word *Meſſiah*, with an *h*, is nearer to the Hebrew; and *Meſſias*, with an *s*, is ſuitable to the Greek pronounciation. In theſe papers the former is choſen.

Here

Here we may alſo further remark, that the ſending into the world this *ſeed*, or this *Meſſiah*, (or *Chriſt*,) was the grand deſign of God from the beginning; and accordingly he was ſome way or other, by degrees, diſcovered to the world; as God, in his unſearchable wiſdom, had determined ſhould be done, ſo far as was moſt ſuitable to every age thereof. It was ſufficient for Adam to be aſſured he ſhould come from ſome one of the ſeed of Eve; but Abraham was to be further encouraged in the expectancy of his proceeding from one of his own particular family: And Jacob had an account given him concerning the ſeaſon of his appearance. Further, he was to be *repreſented* by the moſt eminent perſons recorded in ſcripture. Thus the New Teſtament informs us, that *Chriſt is the ſecond Adam* [i], and *a prieſt after the order of Melchiſedeck* [k], *faithful as Moſes* [l], with more the like. He was alſo *typified* or *ſhadowed* in the rites and ceremonies of the Jewiſh religion, foretold by the ancient prophets, and more and more gradually diſcovered: Nay, the very body of the children of Iſrael, their deliverances, (eſpecially out of Egypt,) their land of Canaan, and all the privileges appropriated to their nation, do in a more eminent manner repreſent, or appertain to the bleſſings and benefits procured by this Meſſiah, and belonging to his church, the *heavenly Jeruſalem*, as being what the infinite wiſdom, and power, and goodneſs of God deſigned to effect, when the *fulneſs of time* ſhould come; as we ſhall afterwards ſee more particularly [m].

[i] 1 Cor. xv. 45. [k] Heb, v. [l] Heb. iii. [m] In the Reaſons aſſigned for the Ceremonial Ordinances, and in the firſt general Remark on the Goſpels.

In

In the mean time, the reader is adviſed to bear in his mind theſe two laſt remarks all along in reading the holy ſcriptures.

Laſtly, Whereas [a] Adam is threatened with the ground's *bringing forth thorns and thiſtles*, we are not to think thoſe to be a new ſpecies or kind of plants, but rather that they ſhould more abound for the increaſe of man's labour by the ſweat of his brow.

CHAP. V.

From Cain and Abel's Birth to God's Covenant with Abraham.

Gen. iv. WE read of Cain and Abel's birth, who were the firſt offspring of mankind. It is obſervable, that when Eve had brought forth Cain, ſhe ſaid [a], *I have gotten a man from the Lord*; by which ſhe might hope for, and mean the Meſſiah, or the promiſed ſeed above-mentioned [b]. Many, with good reaſon, apprehend that the impatient longing for children, ſo often mentioned in the hiſtory of the firſt ages of the world, proceeded from the eager deſire of being a mother to the promiſed ſeed, the Meſſiah; particularly, that this was the reaſon of Sarah's giving her maid Hagar unto Abraham to *go in unto her* [c], before ſhe had a child of her own; and of Rachel

[a] Gen. iii. 17, 18. [a] Verſe 1. [b] Chap. iii. 15.
[c] Gen. xvi. 2.

and

and Leah giving each their maid unto their husband Jacob [d], ſince the children which were born of a bond-ſlave, were reckoned as the children of the miſtreſs, whoſe the bond-ſlave was.

In the next place [e], we have the account of Cain and Abel's offering; of God's acceptance of Abel, who offered by faith [f], with a pious mind, and ſuch a ſenſe of God and his favour, that he brought *the firſtlings of his flock, and the fat thereof*, that is, the firſt and beſt of the kind, which it does not appear that Cain did. It may alſo be ſaid, that Abel, who underſtood the promiſe of the Meſſiah, offered by faith, or in teſtimony of his belief of that future perfect oblation of his: And God's expoſtulation with Cain, [g] *If thou doſt not well, ſin lieth at the door*, ſeems to intimate the want of moral righteouſneſs in him. God is ſaid to *have reſpect unto Abel's offering*, though he rejected Cain's [h], which reſpect might be ſhewn by ſome ray or ſtream of light ſhining upon it from his glory, or *Shechinah* before-mentioned; or by conſuming Abel's ſacrifice by fire from heaven; for in that manner it pleaſed God oftentimes to give evidence of his favourable acceptance of the offerings of his ſervants [i]. Hence, what we tranſlate, [k] *Accept thy burnt ſacrifice*, is in Hebrew, *Let him reduce it into aſhes*.

Next we read [l] of Abel's murder, and Cain's offſpring, and of the piety of Seth's poſterity; who *began to call upon the name of the Lord* [m], that is, in ſome peculiar and ſolemn manner not uſed before; or as others, *called themſelves by the name of*

[d] Gen. xxx. [e] Gen. iv. 3. [f] Heb. xi. 4. [g] Gen. iv. 7. [h] Gen. iv. 4. [i] Gen. xv. 17: Lev. ix. 24. 1 Kings xviii. 38. 1 Chron. xxi. 26. [k] Pſalm xx. [l] Verſe 8. [m] Verſe 26.

the

the Lord, to diſtinguiſh themſelves from the profane and ungodly poſterity of Cain: Hence that holy offſpring of Seth are called *the ſons of God* [n].

Eve was *the mother of all living* [o], that is, all mankind deſcended from Adam and her: It is ſaid, indeed, that Cain was afraid leſt any who met him ſhould kill him, that he dwelt in the land of Nod, and had a wife, and built a city: Which ſuppoſes a great number of people then in the world; which might well be, and all deſcend from Adam and Eve; for Adam was an hundred and thirty years old when Seth was born [p], and Seth was given them by God inſtead of Abel, whom Cain ſlew [q]; and therefore moſt likely he was born ſoon after the murder was committed: Whence Adam muſt be allowed to be an hundred and thirty years of age, when Cain fled and built this city: In which time he had doubtleſs a great many ſons and daughters, which are not mentioned; and his offſpring might well be increaſed to a great number, eſpecially when we conſider that the firſt people were more than ordinarily fruitful, according to the divine benediction, and *multiplied and repleniſhed the earth* [r]. Again, it was not the deſign of Moſes, to give us a particular account of the whole race of mankind deſcended from Adam; of whom he ſays in general [s], that he *begat ſons and daughters*; but only of thoſe perſons, who were moſt remarkable, and whoſe ſtory was neceſſary to be known for the underſtanding of the ſucceſſion to Abraham.

Gen. v. contains an account of the poſterity of Adam by his ſon Seth, Cain and his offſpring are

[n] Chap. vi. 2. [o] Gen. iii. 20. [p] Gen. v. 3.
[q] Gen. iv. 25. [r] Gen. i. 28. [s] Gen. v. 4.

not

not there mentioned, as being a wicked and ungodly generation of men, and who all periſhed in the flood; but Seth and his poſterity, who were the holy ſeed, and from whence Noah, and Abraham, and the Meſſiah were derived: And therefore the genealogy here ſet down, ſhews the lineal deſcent of Jeſus Chriſt the Meſſiah, according to the fleſh, from Adam to Noah. Theſe here mentioned, viz. Seth, Enos, &c. were the Patriarchs before the flood [t]. The Patriarchs after the flood, were Abraham, Iſaac, and Jacob, with his twelve ſons; theſe laſt are in particular called, *the twelve Patriarchs* [u].

Gen. vi. 1. to 12. we read, that ſuch was the corruption of mankind, as to occaſion a diſtinction between thoſe who kept to the true religion, and were called *the ſons*, or *children of God*; and thoſe who deſerted it, or the children of men. Some of the ſons of God, that is, the holy poſterity of Seth [v], by degrees began to intermarry with *the daughters of men*, or the irreligious poſterity of Cain: The ſad conſequence whereof, was the commiſſion of ſuch provoking ſins, as cauſed God to bring a flood upon the whole earth; yet, not till after an hundred and twenty years warning; in which time the ark was preparing, to preſerve Noah and his family, and two of every ſort of creatures [w].

We are not to ſuppoſe that all things mentioned from the beginning of Geneſis to the ſixth chapter, were effected ſoon after each other, becauſe they immediately ſucceed in the ſtory: There was a long interval of time between ſome of them; for

[t] The word Patriarch ſignifies chief father of a tribe or family. [u] Acts vii. 8, 9. Heb. vii. 4. [v] See chap. iv. 26. the marginal reading, and Deut. xiv. 1. [w] 1 Pet. iii. 20.

this part of the Bible contains all we know of the hiſtory of the world, for above ſixteen hundred years.

Gen. vi. 13. and chap. vii. viii, ix. we read of the ſad effects of ſin in the hiſtory of the flood; wherewith not only one part, but the whole earth was covered, as appears [x]; as alſo of the preſervation of the ſeveral creatures, and particularly of mankind: We have here alſo an account how the world was again repleniſhed. It is fruitleſs to inquire how the waters could cover the whole earth, any further than by the ſame power of God who made all things; for the ground of our belief thereof is not founded upon any natural cauſes, which we can aſſign; but we believe it, becauſe Moſes has informed us of it, who was divinely inſpired.

Here we may obſerve, *Firſt*, Concerning *clean beaſts* [y], that, as the diſtinction of clean and unclean beaſts was made by the law of Moſes; ſo this was written for thoſe who underſtood the law and the expreſſion. Some think, that as at firſt God might give people direction for ſacrificing, (of which before;) ſo he might alſo direct what beaſts were fit for ſacrificing, that is, *clean*; and what were not, or *unclean*; which Noah, as a prophet, could diſcern [z]. *Secondly*, That God was pleaſed to preſerve ſome living witneſſes of the world's being deſtroyed by a flood of water, that the memory of ſuch an inſtance of God's juſtice,

[x] Gen. vii. 19. compared with 2 Pet. ii. 5. and iii. 6.
[y] Chap. vii. 2. [z] Aliter Grotius. Aut immunda intelligi debent ea quæ Hominum victus naturaliter defugit, quæ profana dixit Tacitus Hiſtoriarum 6. niſi malis accipere, quæ herbis aluntur; immunda, qua aliis paſcuntur animalibus. De Verit. R. Chriſtianæ, lib. v. ſect. 9. Annotat.

power,

power, and hatred of ſin might be preſerved to ſucceeding generations. *Thirdly*, That it is no ſecurity to ungodly perſons, that there are great numbers of them: And therefore none ought to encourage themſelves in wickedneſs, becauſe there are ſo many like themſelves; but rather for that cauſe, they ought to be ſo much the more apprehenſive of ſpeedy and dreadful judgments: For becauſe *all fleſh had corrupted themſelves*, becauſe of the greatneſs of their number, they were ſo much the nearer to their deſtruction. *Fourthly*, That the love and goodneſs of God is manifeſt, in that he was pleaſed to renew the promiſe made at the beginning of the ſubjection of the creatures to man; and to give them for his nouriſhment; and not only (as before) *the green herb*, but alſo living creatures [a]; and further, to ſecure mankind from all fears of a deluge any more for ever, promiſing for the future, that there ſhould not *any more be a flood to deſtroy the earth*; and making the *rainbow* to be a viſible token of his covenant between himſelf and all fleſh [b], &c. Although the rainbow is occaſioned by a reflexion of the rays of the ſun, from a hollow cloud, or falling drops of rain; yet ſince every cloud is not fitly diſpoſed to bring forth a rainbow, we know not if there were any ſuch before the flood: It is ſufficient, that for the future it was to be a ſign of God's covenant. *Fifthly*, The *ark* was a type and figure of the church of Chriſt, as Noah and his family were of the members thereof: Whoſe preſervation in the flood alſo prefigured our redemption by *the laver of regeneration*, or baptiſm, as St. Peter explains it [c], *The like figure whereunto, even baptiſm, doth now ſave us*. *Sixthly*, From hence for-

[a] Gen. ix. 2, 3. [b] Gen. ix. 11. [c] 1 Pet. iii. 20, 21.

ward it pleaſed God to cut ſhort the life of man, about half what it was before; and in the next age afterwards, man's life was again reduced to a much ſhorter ſpace.

Gen. x. gives us an account of the numerous offspring of Shem, Ham, and Japhet, the three ſons of Noah: By whom and their poſterity, in ſucceſſive ages, and by degrees more and more, the earth was *repleniſhed*, or the ſeveral parts of the world inhabited. Of which three ſons, though they are reckoned in the order mentioned [d]; yet Ham was the younger [e], and Japhet the elder [f], but God preferred Shem, as he afterwards did Jacob, who was younger than Eſau.

They had a pattern from the ark, for making veſſels to ſail on the waters, whereby *the iſles of the Gentiles were divided in their lands* [g], no doubt thoſe iſles at the firſt which were neareſt, and afterwards thoſe more remote. By iſles in the Jewiſh language, [h] are meant not only ſuch places as we ſtrictly call iſles, being on all ſides ſurrounded by the ſea; but any countries which cannot be come at but by ſea, or which are *beyond the ſea* [i]. And although America be at a greater diſtance from the reſt, there might be ſome paſſages, eſpecially northwards, which opened a nearer courſe to ſome part of that country, which have not been as yet diſcovered by latter ages: Beſides, the cuſtoms that modern travellers obſerve amongſt the American people, agreeable to other nations, is an argument that all at the firſt were derived from the ſame ſtock; ſuch as, offering ſacrifice to expiate ſins, ſolemn marriage, &c. which conformity could not

[d] Gen. v. 32. and elſewhere. [e] Gen. ix. 22, 24.
[f] Chap. x. 21. [g] Gen. x. 5. [h] Mede, Diſc. 49.
[i] Jer. xxv. 22.

proceed

proceed from the reaſon itſelf of ſacrificing, as a proper and natural means of expiation, (as hath been obſerved before;) nor from any natural notions common to all mankind; but from a general tradition, derived down from ſome common parents.

A perſon [k] who lately made a voyage to the South Sea, gives the following account: "There "are many opinions about the peopling of Ameri- "ca; but the moſt reaſonable to me is, that it was "peopled from Tartary, by way of the North-pole; "where they ſuppoſe it to join with ſome part of "Aſia. This I think very probable, becauſe the "Spaniards, who come yearly hither from Manila, "or Luconia, one of the Philipine iſlands in the "Eaſt Indies, are forced to keep in a high latitude, "for the benefit of weſterly winds, and have of- "ten ſounded, finding ground in lat. 42. N. in "ſeveral places of the ocean, betwixt the Eaſt "Indies and America; which makes me condclude "that there muſt be more land, &c." So that no one can properly object againſt the peopling of America by the deſcendants of Noah, unleſs he could give an exact deſcription of the limits of North America, and ſet forth all its borders.

The objection concerning different ſpecies of beaſts, and other living creatures, being found in America, which are not known in other parts, is of no weight, ſince we alſo find divers animals peculiar to ſome countries, which are not in others on the ſame continent, as elephants, &c.

As for the negroes, or blacks which are in Egypt, and other parts of Africa [l], it is evident that theſe countries were peopled by ſome of the deſcendants of Ham or Cham, one of the ſons of

[k] Captain Woodes Rogers Cruizing Voyage, An. 1712. p. 324. [l] Grotius, Aliiq; in Gen. x. 6.

Noah;

Noah; becauſe it is ſaid [m], that Jacob ſojourned *in the land of Ham*, which means Egypt, whither Jacob and his family went from Canaan. Again, the very name of Egypt, in Hebrew, is Mizraim, from Mizraim, one of the ſons of Ham, by whom and his deſcendants, Egypt was at firſt planted. From the Pſalmiſt's calling Egypt *the land of Ham*, it ſeems probable that Ham went thither himſelf, and there ſettled with his ſon Mizraim. Some have obſerved, that the denomination of the word Ham or Cham, imports that the blacks deſcended from him; for the Hebrew *Cham* ſignifies hot, and *Chum* black or ſun-burnt, from *Chamam* to be hot: From which they conceive, that as the people of Africa were originally deſcended from Cham, ſo their colour was always the ſame. And it has been obſerved, that there are many negroes in Liſbon, as black as in Africa, though their progenitors had been tranſported into Portugal many years ago: So that the different qualities of the air and climate are not the cauſe of the alteration of colour [n].

Gen. xi. 1, to 10. we read the deſign of building an exceeding high tower to preſerve *a name* [o], that the builders might be famous and renowned among poſterity; and how God prevented it, by confounding their language; which came to paſs ſomewhat above one hundred years after the flood. This confuſion of tongues did not only ſerve to prevent the building of Babel, but was a ready way to people the earth, by diſperſing mankind; which was done in an orderly manner, *every one*

[m] Pſalm cv. 23, 27. [n] Lahontan's View of North-America, vol. I. letter 23. p. 190. [o] Which being the cauſe aſſigned by Moſes, it ſeems needleſs to inquire after other motives. See Ainſworth and Patrick in loc.

after

after his tongue, after their families, in their nations [p]. By this expreſſion it appears, that families are parts of a nation, for the families were in their nations; and a nation is an offſpring that containeth many families.

The nations, that is, the heads of nations or tribes, were ſixteen, viz. ſeven of the deſcendants of Japhet [q], four of Ham [r], and five of Shem [s]. The families were the deſcendants of each of theſe ſixteen above-mentioned. God ſo ordered them to ſpeak with divers tongues, that their tongues alſo were ordered after their families in their nations.

This, by the way, ſuggeſts a further thought, concerning the blacks being the offſpring of Adam and Noah, as well as others, notwithſtanding their different colour: For why might not God give to Ham and his poſterity a different colour from the reſt of Noah's children, to make ſome the more agreeable to ſuch of their own likeneſs, when they were all to be ſcattered abroad; and to render them the more inclined to ſort themſelves in different companies, for the better peopling of the world, as well as to oblige them to it by the different languages, which he gave them for that purpoſe? And although the blacks generally differ from others, not only in colour, but in other reſpects, eſpecially their hair and lips; yet that is no more an objection, than the variety of features, ſo remarkable in ſome particulars families of the ſame country in Europe.

The leſſer Aſia and Europe were planted by the ſeven deſcendants of Japhet: Syria, America, Meſopotamia, Aſſyria, Media, Perſia, and India, by the

[p] As it is chap. x. 5. [q] Gen. x. 2. [r] Verſe 6. [s] Verſe 22.

five

five deſcendants of Shem: Africa, Egypt, Ethiopia, Canaan, and Arabia, by the four deſcendants of Ham [t]. But ſince the number of mankind was but comparatively ſmall [u], it is not likely that they took the whole world into the firſt diviſion or plantation, which doubtleſs was effected within a reaſonable compaſs; the reſt being planted by degrees, from colonies of the reſpective nations.

Nimrod, of the poſterity of Ham, being at firſt *a mighty hunter*, probably of wild beaſts which were offenſive, and thence growing expert in weapons, and having gotten a company, and being a man of a forward, ambitious, and violent temper, invaded part of the country of Shem, built Babel, or Babylon, and extended his conqueſts in Meſopotamia; and became the founder of the firſt or Aſſyrian monarchy [v].

CHAP. VI.

From God's Covenant with Abraham, to the renewing of it with Iſaac and Jacob.

Gen. xi. 10. TO the end of that chapter. We have here a particular account of that branch of Noah's family, from which Abraham ſprung. One of Noah's ſon's (named Shem) had five ſons, viz. Elam, Aſhur, Arphaxad, Lud,

[t] Mede, book I. diſc. 49. Dr. Wells's firſt vol. of the Old Teſtament, chap. 3. [u] About ſeven thouſand, as hath been computed, from Gen. x. [v] Gen. x. 9.

and

and Aram: Now, whereas Abraham deſcended from Arphaxad, therefore Moſes gives us ſo particular an account of that line, in this chapter, becauſe Abraham was that perſon, from whom the Iſraelites deſcended, concerning whom it was Moſes's principal purpoſe to write; foraſmuch as the deſcendants of Abraham were, ſtrictly ſpeaking, the only church of God, that we know of, till Chriſt came into the world. There are indeed ſome other perſons mentioned in ſcripture, as pious and religious; ſuch as Melchiſedeck and Job, whom one of the ancients [a] accounted to be as a prelude to the calling of the Gentiles, and to the admiſſion of them to be the members of the church of God, under the Meſſiah; but the poſterity of Abraham, by his ſon Iſaac, are repreſented as the peculiar people of God, and properly the ordinary members of his church.

It pleaſed God to chuſe one particular family; *1ſt*, The better to preſerve the pure religion. *2dly*, That from thence the promiſed ſeed, the Meſſiah, ſhould come: Hence that family was to be diſtinguiſhed from others, the better to preſerve them from idolatry, that it might appear more evidently whence the Meſſiah proceeded: And this is the people, whoſe hiſtory we have in the reſt of the Old Teſtament. And therefore Moſes, having declared in ſhort the hiſtory of the creation and the condition of mankind at the beginning, having alſo diſcourſed of the flood, and the family of Noah, who were preſerved to repleniſh the earth, and alſo having reckoned up Noah's offspring, and eſpecially as to what concerned Abraham; now he comes to treat more particularly of the Iſraelites, who deſcended from Abraham.

[a] S. Auguſtin de Civ. Dei. lib. xviii. chap. 27.

This ſacred hiſtory begins the next chapter, Gen. xii. and ſo on; where we read, how God choſe Abraham and his poſterity to be his people: Abraham begat Iſaac, and Iſaac had two ſons, Eſau and Jacob: This Jacob was the father of twelve ſons, whoſe numerous poſterity made up the people of Iſrael, afterwards called Iſraelites, and then Jews.

The holy ſcripture gives us the hiſtory of theſe in order; *Firſt*, Of Abraham, the founder of the family; *then*, of his ſon Iſaac; and *laſtly*, of his grandſon Jacob, with his poſterity. So firſt [b] we have the hiſtory of Abraham, to whom God appeared in Meſopotamia, and made him a ſolemn promiſe, which he afterwards renewed: That he ſhould have a numerous offſpring, which God himſelf would particularly bleſs, and make great, and give the land of Canaan to, *from the river of Egypt, to the great river, the river Euphrates* [c]; not that any more than the land of Canaan, properly ſo called, ſhould be their *poſſeſſion* [d], but that they ſhould have dominion over the reſt: So Solomon *reigned over all the kingdoms, from the river, unto the land of the Philiſtines, and unto the border of Egypt* [e]. And to prove Abraham's faith, God commanded him to get out from his kindred and father's houſe, (which had been infected with idolatry, from which he, with his family, was to be preſerved,) [f] and to leave his own country Meſopotamia, and go to Canaan, which was four hundred miles weſtward diſtant [g] from him, as it were, to take poſſeſſion of it, in the behalf of his

[b] Gen. xii. to chap. xxv. 8. [c] As it is Gen. xv. 18.
[d] Gen. xvii. 8. [e] 1 Kings iv. 21. [f] Joſh. xxiv. 2.
[g] Munſter. in Gen. xxxv. 26.

poſterity.

poſterity. Abraham, on his part, was to *walk before God* [h], to go on to pleaſe him, and *be perfect*, or ſincere, or upright. It pleaſed God in making ſuch a promiſe to Abraham, and entering into covenant with him, to condeſcend to the manner of men; who ſometimes, in their more ſolemn covenants [i], uſed to divide a beaſt ſacrificed, and to paſs between the parts of it; as much as if they had ſaid, Let me be divided and cut in pieces, if I violate this covenant: In compliance with this cuſtom, it is conjectured, that the divine Majeſty, repreſented by a burning lamp, *paſſed between the pieces*, in making the covenant with Abraham [k].

Nor did God only promiſe Abraham thus far: But moreover, that in him *all the families of the earth ſhould be bleſſed* [l]; or, as it is further, [m] *In thy ſeed ſhall all the nations of the earth be bleſſed*, which is, that Abraham ſhould be the *ſpiritual father* of all the families or members of God's church; and that God did enter into an everlaſting covenant with them, in and by him; and to this purpoſe, that *Chriſt* or *Meſſiah*, the Saviour of the world, (promiſed at the beginning [n], under the term of *the ſeed of the woman*) ſhould, according to the fleſh, proceed from his offſpring: So that in that ſeed of his, all nations ſhould be bleſſed; the Jews his natural children, and the Gentiles his ſpiritual ones: And this is confirmed under the New Teſtament [o]. And further, the covenant God was

[h] Gen. xvii. 1. [i] Jer. xxxiv. 18. [k] Gen. xv. 9, 10, 17. See Jer. xxxiv. 8,—20. A paſſage which deſcribes ancient religious cuſtoms, and ſtrickingly illuſtrates and ſupports the hiſtory of Abraham's covenant and ſacrifice. See Mr. Mede, book II. chap. vii. But others underſtand, that the burning lamp, paſſing between the pieces, conſumed them in token of God's acceptance. Chryſoſt. apud Patrick in loc. [l] Gen. xii. 3. [m] Gen. xxii. 18. [n] Gen. iii. 15. [o] See Rom. iv. 11, &c. Gal. iii. 7, 8, 16, 17, 28, 29.

pleaſed to enter into with Abraham and his poſterity, *to be a God* unto him and them [p], imported, in the ſpiritual ſenſe, a promiſe of eternal life in heaven: For as [q] Chriſt proves the reſurrection in general, from [r] *I am the God of Abraham*, &c. ſo the apoſtle explains it to mean a reſurrection to life eternal. [s] *God is not aſhamed to be called their God, for he hath prepared for them a city*, that is in heaven, which accordingly *Abraham looked for* [t].

Thus was God pleaſed to enter into covenant with Abraham; and to confirm it, and ſupport his hope therein, he changed his name from Abram, which ſignifies *high father*, to Abraham, which imports the *father of a multitude*; by adding one Hebrew letter called *He* (as our H,) being the firſt letter of the word *Hamon*, which in Hebrew ſignifies a multitude [u]; for, ſays God, *A father of many nations have I made thee* [v]: As alſo for the ſame reaſon *He* (or H) might be added to the name of *Sarai* to make it *Sarah* [w]. The ſign or token, and ſeal of this covenant was circumciſion, according to God's appointment [x].

This circumciſion was the cutting off the foreſkin of the member, which is the inſtrument of generation, of every male that was the offſpring of Abraham: In which part of the body, rather than any other, God might appoint the mark of his covenant to be made, that they might be denominated to be an *holy ſeed*, conſecrated to him from the beginning: For ſince God covenanted with Abraham to multiply his ſeed, and to bleſs all the

[p] Gen. xvii. 7, 8. [q] Matt. xxii. 32. [r] Exod. iii. 6. [s] Heb. xi. 16. [t] Verſe 10. [u] Ainſworth in Gen. xvii. 5. [v] Gen. xvii. 5. [w] Verſe 15, 16. [x] Gen. xvii. 9, &c.

nations

nations of the earth in him, it was meet that the ſeal of the covenant ſhould be impreſſed on the very inſtrument of generation, that it might be ſuitable to the nature and intent of the covenant, and the better to renew the remembrance of it. Another ſecondary reaſon for circumciſion, mentioned by one of the moſt judicious among the Jewiſh rabbies [y], is not unworthy our notice; and that is, Its "being a common ſign of unity "among the poſterity of Abraham, and of diſ-"tinction from other people; ſo as they might "be known to be ſuch: Foraſmuch as a ſlight "marking of a limb might be imitated, and ob-"literated or healed up again; but not ſuch an one "as this; nor would any perſon comply with it, "or with ſo painful an one, except on the ſcore of "faith and religion." This inſtitution of circumciſion afterwards was made part of Moſes's law: Upon which the Jews did always much value themſelves, that they, of all nations, ſhould have on their bodies the token or ſeal of the covenant, which God himſelf made with their forefathers: So they accounted it their glorious and peculiar privilege, and the chief ground of their dependence on God's favour: Upon which they eſteemed circumciſion more than all the other rites and orders of the ceremonial law; and the term *uncircumciſed* was the higheſt reproach, as with us an heathen or infidel [z]. As for ſtrangers admitted among them, (as proſelytes, of which hereafter) their males alſo were to be circumciſed, and ſo they were accounted the adopted children of Abraham [a].

[y] Maimon. Mor. Nevoch. pars iii. chap. 49. [z] Judges xiv. 3. [a] Gen. xvii. 12, 13. Exod. xii. 48.

This

This circumciſion was to continue till Chriſt came, and then to ceaſe; becauſe it was a ſign or token of both the parts of the covenant God made with Abraham, viz. *firſt*, That the promiſed ſeed, the Meſſiah, ſhould (as man) proceed from his loins; but when the covenant was made good, and Chriſt the promiſed ſeed was come, there was no reaſon for the continuance of the ſign of it. *Secondly*, Circumciſion was alſo a ſign of the other part of the covenant God made with Abraham, That he would be a God to him and his poſterity, or they ſhould be his peculiar church and people; but in Chriſt, the Gentiles, as well as the Jews, were [b] to be members of God's church, (as hath been obſerved before:) And the promiſe of this [c], was made before Abraham was circumciſed, as the apoſtle remarks [d]. But the Jews, after Chriſt's appearance in the world, would not believe nor underſtand this, nor allow that any beſides Abraham's ſeed, or unleſs they were circumciſed, and made proſelytes, ſhould be in covenant with God: And ſo were much prejudiced againſt the apoſtles, for preaching down the ceremonial law, and more eſpecially aboliſhing the ſacrament of circumciſion. The careful obſervation of this, will render a great deal of the New Teſtament more eaſy to be underſtood, when we come to conſider that part of the Holy Bible.

Thus far we ſee God's kindneſs to Abraham, and the covenant made with him, and promiſe to him; of which circumciſion was made a token and ſeal.

[b] Sed etiam veteres Hebraei in eâ fuerunt Sententiâ, quod tempore Meſſiæ, cirumciſio ſpiritualiter, non carnaliter amplius, fieri debet. P. Fagius in Deut. x. 16. [c] Gen. xii. 3. [d] Rom. iv. 9, &c.

Notwithſtanding

Notwithſtanding all this favour God ſhewed to Abraham, yet he had many afflictions, as we read in this hiſtory, and ſeveral trials of his faith in God, and obedience to his will; for, beſides his entire reſignation to God, and firm dependence on him, when he called him out of his own country into Canaan, when he was ſeventy-five years old [e], he was forced to leave his abode by reaſon of a famine, and go to ſojourn in Egypt; where he was in danger of having his beloved wife Sarah taken from him [f]. The inſtruction he gave his wife, to ſay that ſhe was his ſiſter, was no lie; for ſhe was ſo *indeed*, as being *the daughter of his father Terah*, (who had, it ſeems, two wives) but *not the daughter of his own mother*; and ſo his half ſiſter by the father's ſide [g]; and it was not eſteemed unlawful among the Gentiles to intermarry in ſuch caſe [h]. Again, there were feuds and diſquiets in his family, which obliged him to diſmiſs Iſhmael, one of his ſons [i]. But the ſoreſt affliction, and moſt ſevere trial was, when God commanded him [k], to ſlay and ſacrifice his only and beloved ſon Iſaac, whom he had given to him in a miraculous manner, to be the heir of his great eſtate, and (which was infinitely more) the heir of the promiſe which God had made, to eſtabliſh his covenant with this very ſon Iſaac, *for an everlaſting covenant, and with his*

[e] Gen. xii. 4. [f] Gen. xii. 10, &c. as again afterwards, Gen. xx. 2, &c. [g] Gen. xx. 12. [h] Grotius in Gen. xx. 12. Others eſteem her to have been the daughter of Haran, Abraham's brother, and grand-daughter to Terah, and ſo the niece of Abraham; it being uſual with the Hebrews to call ſuch near relations by the name of ſiſter, and grand-child by the name of daughter. Ainſworth. [i] Gen. xxi. 9. &c. [k] Gen. xxii. 2, &c.

ſeed

ſeed after him[l]; and though he knew that God, who, contrary to the uſual courſe of nature, had bleſſed him with a ſon, was able to raiſe him up even from the dead[m], which he believed, though there had been no example then, of any ſuch reſurrection; yet this was ſuch a trial as might ſtagger the firmeſt reſolution. Still he perſiſted in believing God, and diſcharging his duty; and God delivered him, and made good all his promiſes.

Here we may learn a religious behaviour, viz. to endeavour to intitle ourſelves to God's favour, by doing our duty, and ſubmitting to his will; and then relying on his gracious promiſes, which in their proper ſeaſon, and in God's own way; ſhall at length be all accompliſhed.

Furthermore, from this hiſtory of Abraham's attempting to ſlay and ſacrifice his ſon, we are not to conclude that a parent has an authority and power over the life of his child, or that Abraham was unnaturally cruel towards his; but that God, who is the ſovereign Lord of all his creatures, may diſpoſe of them as he pleaſes: And for that cauſe Abraham is juſtified in complying with the divine appointment. In the next place, we are here taught, that the prophets (and ſuch were the ancient Patriarchs) were fully aſſured of thoſe things which God revealed or ſpake unto them; which they believed as ſtrongly as things of ſenſe: For if Abraham had in the leaſt doubted, whether this were the will of God, or no, he would never have conſented to a thing which nature abhorred; nor without the like aſſurance afterwards, have diſmiſſed his ſon, on his hearing a voice, *Lay not thine hand upon the lad.* In like manner

[l] Gen. xvii. 19. [m] Heb. xi. 19.

we

we learn, what aſſurance the Patriarchs, as prophets, had of the truth and reality of what was revealed to them in the following hiſtory of Joſeph, who was ſo convinced that God would bring up the Iſraelites, his brethren, out of Egypt, that *he took an oath of them*, to carry up his bones with them from thence [n].

Abraham alſo was a lively figure of the infinite love of God to mankind in Chriſt Jeſus; for as Abraham in obedience to God, deſigned to ſlay and offer his only ſon; ſo God the Father ſent his only Son to be ſlain and ſacrificed for us: And Iſaac's carrying the wood on his own back, with which he was to be made a burnt offering, was a figure of Chriſt, who bare his croſs [o]. And further, as God promiſed Abraham, that in his ſeed all families of the earth ſhould be bleſſed [p], that is, that the Meſſiah ſhould proceed from him; ſo *he rejoiced to ſee Chriſt's day, and he ſaw it, and was glad* [q]. He ſaw it by the eye of faith, though afar off [r], and alſo of his ſon Iſaac, who was a type or figure of him.

In Abraham's time two remarkable things occurred, not yet mentioned; the firſt concerning his kinſman Lot, whom he had brought along with him, when he came out of Meſopotamia [s], and who, by reaſon of the increaſe of both their ſtocks of cattle, and the contention of their herdſmen, was parted from him, and abode near Sodom. It ſo happened, that ſome neighbouring princes at that time warred againſt the king of Sodom, took it, and alſo carried away Lot among the reſt, and all his ſubſtance; whom Abraham, with his family, ſervants, and other aſſiſtance, reſcued; and hav-

[n] Gen. l. 24, 25. [o] John xix. 17. [p] Gen. xii. 3.
[q] John viii. 56. [r] Heb. xi. 13. [s] Gen. xii. 4.

ing taken ſome ſpoil from the enemy, he gave the tenth part, or tithes thereof, to Melchiſedeck, *prieſt of the living God* [t]. Now this was long before the Jews were an eſtabliſhed people, and therefore tithes cannot be ſaid to be originally derived from them: Beſides, Jacob alſo *vowed the tenth* to God [u]. And from Pagan writers we learn, that ſeveral nations, very far diſtant from each other, in different parts of the world, and as it ſeems, without the leaſt acquaintance or commerce one with another, obſerved this cuſtom [v]. Now, ſince this proportion of one in ten is certainly indifferent in itſelf, and not to be determined by natural reaſon, any more than one in ſeven or eight, it is reaſonable to believe, that this cuſtom of paying tithe, like that of ſacrificing, mentioned before, had ſome divine direction for it; and that it was derived from Adam to Noah, and from him to his poſterity; till at length, at the diſperſion at Babel, it ſpread over all the world.

The other remarkable occurrence, in Abraham's time, was the deſtruction of Sodom and Gomorrah: In the hiſtory whereof, we may obſerve, in the firſt place, the juſtice and goodneſs of God, and the temper of a good man [w]. The juſtice of God was ſhewn, in his raining down fire and brimſtone upon the wretched and lewd inhabitants; his goodneſs, in being diſpoſed to forgiveneſs, if only ten righteous men could have been found among them. And we have an inſtance of the temper of a good man in Abraham, who, with ſo much pity and concern interceeded for them, and that ſix times, one after another. Further, in this hiſtory, we read Lot's offer of his two

[t] Gen. xiv. Heb. vii. 4. [u] Gen. xxviii. 20, &c. [v] Spencer de leg. Hebr. lib. iii. chap. 10. [w] Gen. xviii. xix.

daughters

daughters to the Sodomites [x]; which offer, though not altogether excuſable, no doubt proceeded from his real perplexity of mind, and deſire of preſerving his ſtrangers (the rights of hoſpitality being always accounted ſacred) and of preventing that more unnatural ſin, which they would have committed with thoſe of their own ſex, thence called *ſodomy*.

And as for the daughters' contrivance afterwards, of making Lot their father drunk, and then lying with him [y], they appear not to have acted by the inſtigation of brutiſh luſt, but from a deſire to *preſerve ſeed of their father*, or to prevent his family from being extinct; the firſt-born ſaying, *There is not a man in the earth to come in unto us, after the manner of all the earth*, as not knowing how far the fire from heaven, which had already deſtroyed the country where they had lived, did or would extend: So that their caſe was very ſingular, and their behaviour ought not to encourage the like practice in others. The laſt remark we may make on the deſtruction of Sodom and Gomorrah, is, that it hath pleaſed God a continued monument ſhould be preſerved of it, in the lake called Aſphaltites, the Salt-Sea, and Dead-Sea, having no viſible paſſage into the ocean; the water whereof is ſalt to the higheſt degree, and extremely bitter and nauſeous, and bears up one's body in ſwimming with an uncommon force [z].

[x] Gen. xix. 8. [y] Gen. xix. 31. [z] Mr. Maundrel's Journey, March 30.

CHAP. VII.

From God's renewing of the Covenant with Iſaac and Jacob, to the giving of the Law.

TO proceed: [a] We have next the hiſtory of Abraham's ſon, namely Iſaac, the heir of his father, and of the bleſſings promiſed to him: God renews the ſame promiſe to Iſaac, which he had made before to his father Abraham; and yet, as Abraham, ſo his ſon Iſaac had his afflictions and troubles, in which he had the experience of God's providences and deliverances.

He was married to Rebekah, one of his father's kindred and country; by whom he had two ſons, who were twins, Eſau and Jacob: Eſau and his poſterity (called Edomites) dwelt on the ſouth-border of Canaan, viz. Idumœa: But God deſigned that the youngeſt, namely Jacob, ſhould be inheritor of the promiſe; and ſo permits him to get the birth-right from his eldeſt brother, and the bleſſing from his father.

[b] Moſes then gives us the hiſtory of this Jacob: As his father had bleſſed him, ſo God himſelf confirmed it, and renewed the promiſe to him, which before he had made to his grandfather Abraham, and his father Iſaac; and accordingly afforded him ſundry inſtances of his favour: One was, that of increaſing his ſtock of cattle in a miraculous manner; for when the agreement was made with his father-in-law, that the *ſpotted cattle*

[a] Gen. xxv. 19, &c. [b] Gen. xxviii. &c.

ſhould

ſhould be his, and that ſort *increaſed exceedingly*, it did not proceed from any unjuſt policy in Jacob, in ſetting *pilled rods* before his cattle [c], that artifice would now be a vain contrivance, but from God's ſuggeſting and ſucceeding that device, as appears from the angel's meſſage to him in a dream [d].

We learn, in two inſtances, a religious method of obtaining favour and aſſiſtance of God, in our worldly concerns, from Jacob's practice: The *firſt* is, that ſolemn *vow* which he made to God, on his going a long journey to take a wife of his father's kindred. [e] *And Jacob vowed a vow, ſaying, If God will be with me, and keep me in this way that I go and give me bread to eat, and raiment to put on, ſo that I come again to my father's houſe in peace, then ſhall the Lord be my God;* (I will perform ſome ſpecial ſervice to him;) *and of all that thou ſhalt give me, I will ſurely give the tenth unto thee*, to be employed in thy ſervice [f]. Jacob's other behaviour for the ſecuring God's help, and the uſe he made of it, is an excellent pattern for us in our affairs [g]. His caſe, in ſhort, was thus: He had offended his elder brother Eſau, in the procuring of the birth-right, though it was providentially effected by God; and underſtood that his brother was coming againſt him with four hundred men: In this caſe, he firſt betakes himſelf unto *prayer* to God [h], then he endeavours to pacify his angry brother with *a preſent* [i]. By this means having ſucceeded, and being again ſettled in ſafety, he *erected an altar, and called it*

[c] Gen. xxx. 32, &c. [d] Gen. xxxi. 10, 11, 12. [e] Gen. xxviii. 20, &c. [f] Compare Deut. xxiii. 21. 1 Sam. i. 11. Pſal. l. 14. and Pſal. lxi. 5. Eccleſ. v. 4. Jonah i. 16. [g] Gen. xxxii. [h] Ver. 9, &c. [i] Ver. 13.

El-elohe

El-elohe Iſrael, that is, God, the God of Iſrael [k]. Hence we learn, what is to be done in our neceſſities or occaſions, viz. firſt to implore the favour and aſſiſtance of God's providence; then not to neglect, but to ſet to our own endeavours; and having ſucceeded, to aſcribe the praiſe and glory to God.

Unto Jacob alſo was revealed the coming or manifeſtation of Chriſt, or the Meſſiah, above ſeventeen hundred years beforehand: Of whom he propheſied [l], that *the ſcepter ſhould not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him ſhall the gathering of the people be.* Which prophecy is thus explained: By the ſcepter is meant that of which a ſtaff, rod, or ſcepter was anciently a figure, viz. any power or majeſty of government: Of the ſame importance is a law-giver, or ruling power. *Between his feet*, that is, of his race and ſtock [m]. Shiloh is the Meſſiah, or Chriſt, as the ancient Jews confeſs: By Judah is underſtood the body of the people, conſiſting of the Hebrews or Iſraelites in general, but chiefly of thoſe of them called in after-ages Jews, from the Patriarch Judah [n]; ſo the meaning is, not that Judah, or the Jews, ſhould have a king till the Meſſiah came, or ſhould not ceaſe to be a kingdom, ſtrictly ſo called, but ſhould not ceaſe to be a ſtate, a body politic, or commonwealth, having a power of government and juriſdiction within itſelf, though under different forms, and managed by perſons of a different rank, until

[k] Ver. 20. [l] Gen. xlix. 10. [m] As the words ſignify, Deut. xxviii. 57. [n] Caſaubon Exerc. num. 3. Cunæus de Repub. Jud. lib. i. chap. 9. Mede, book I. diſc. 8. Scil ad mentem Juſtin. Martyris in Trypho. p. 152. edit. Jebb. London, 1719.

the

the Meſſiah came. Now under the Romans, the Jewiſh ſtate and commonwealth, with their city and temple, were utterly deſtroyed, which till then had continued united under ſome form of government from the beginning; and therefore before that, or in that age or generation, the Meſſiah was to appear, as he did. The ſcepter or authority is attributed unto Judah, rather than to any other tribe, becauſe the ten tribes carried away by the Aſſyrians never returned; but the tribe of Judah did return out of Babylon, with that of Benjamin (which laſt was only an acceſſion, or addition to that of Judah) ſo that the tribe of Judah had the bleſſing of the Patriarch, and the name and honour of the kingdom, commonwealth, and people, who are the poſterity of Jacob: For, from this tribe of Judah, (which probably the Patriarch Jacob foreſaw as a prophet, and for that cauſe mentioned it) the country was called Judea, and the people Jews[v]; who, even under the captivity, were a diſtinct body, and preſerved a ſhew of government, having their chiefs or *heads of the captivity*, who are ſtyled *rulers of the congregation*[w], and after the return, the government was reſtored to them; ſo that, during the captivity, the ſcepter was rather interrupted, as to its full extent, than *departed* from Judah; but an interruption, or ceaſing for a time, is not the thing here ſpoken of, but a *departing*, the government wholly cut off and ceaſed, as it was under Titus the Roman emperor.

It is here to be obſerved, that before the coming of Chriſt, the ancient Jews and their interpreters underſtood this prophecy to be certainly meant

[v] Joſeph. Antiq. book II. chap. v. near the end. [w] Ezra i. 5. and x. 14. Haggai i. 1.

of

of the Meſſiah, and of none other[o]: But, ſince that time, they have forced themſelves to put the moſt ſtrained and contradictory meanings upon it[p], to avoid this ancient and clear evidence of our Lord Jeſus being the true Meſſiah, or Chriſt: But the truth of this expoſition is confirmed by the laſt words of the afore-mentioned prophecy: *And unto him ſhall the gathering of the people be;* for this is the ſame character by which he was declared to Abraham, [q] *In thy ſeed ſhall all the nations of the earth be bleſſed.* He was ſignified alſo by this character in the prophets, [r] *In that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek.* And, [s] *The mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills, and the people ſhall flow unto it*[t]. In ſhort, this prophecy began to be fulfilled when the Romans had brought the Jews under ſubjection; and in Chriſt's time, the prophecy was ſtill accompliſhed more and more, Judea being reduced into the [u] form of a province (on the baniſhment of Archelaus) and the Sanhedrim, or great council, having loſt their judicial power of life and death; and at laſt, when Jeruſalem was deſtroyed, the ſcepter and law-giver finally departed from them; then their commonwealth and church were deſtroyed together; and ſo this ancient prediction was completely fulfilled.

For the better underſtanding this hiſtory of the Patriarchs, we may obſerve, that the moſt

[o] P. Fagius & Grot. in Gen. xlix. 10. Mede, ibid. [p] Vide Pool's Synopſis in Gen. xlix. 10. [q] Gen. xxvi. 4. [r] Iſaiah xi. 10. [s] Micah iv. 1. [t] See the fourth general Remark on the Prophets. [u] Joſephus's Wars, book II. chap. 7. at the beginning.

conſtant

conſtant abode of Abraham in Canaan, and of Iſaac afterwards, was near Beerſheba, in the utmoſt corner of Canaan ſouthward [v], and ſometimes they abode near Hebron, a little higher in the country. And as for Jacob, he was ſent by his father Iſaac into Charan (called alſo Haran, or Aram) in the country of Padan-aram, in Meſopotamia, whence Abraham came, above four hundred miles diſtant from Beerſheba in Canaan [w], to fetch him a wife of his own kindred, who lived in that country, that he might not marry any of the idolatrous Canaanites; and after twenty years ſtay at his father-in-law Laban's houſe, he returned with his family and numerous cattle into Canaan, where alſo he ſojourned in tents in divers places [x], as Abraham and Iſaac had done before him, until his old age, when he was removed into Egypt.

Thus, though God promiſed the land of Canaan to Abraham, Iſaac, and Jacob's ſeed, yet as the apoſtle obſerves [y], they dwelt therein themſelves in tabernacles, as ſtrangers only, by faith relying on it, that God would make good his promiſe, as he did afterwards; to which purpoſe he bleſſed Jacob with twelve ſons, whoſe numerous offspring made up the children of Iſrael, and poſſeſſed the land of Canaan.

Theſe people were called Hebrews, according to the moſt received opinion, of Heber [z], one of the anceſtors of Abraham; and Iſraelites, or *the children of Iſrael*, from Jacob, who was alſo named by God himſelf, *Iſrael*, that is, as *a prince prevailing with God*, from the combat mentioned

[v] Gen. xxi. 31. and chap. xxiv. 62. and chap. xxvi. 33.
[w] Munſter in Gen. xxxv. 26. [x] Gen. xxxiii. and xxxv.
[y] Heb. xi. 9. [z] Hottinger. Theſaurus, lib. I. chap. i. ſect. 2. p. 5.

Gen. xxxii. 28, 29. And after the return from the Babylonian captivity, they were called Jews, and their country Judea (as it hath been already remarked) from Judah, one of the twelve ſons of Jacob; and becauſe the tribe of Judah was the largeſt, and which returned from the captivity, whereas the ten tribes never did.

Gen. xxxvii, &c. We have a relation of this people, eſpecially in theſe following particulars; namely, the preſervation of Joſeph, one of the ſons of Jacob, from the deſign of his brethren to deſtroy him, and his advancement in Egypt; how God brought it to paſs, in the time of a famine, that Jacob and his family were ſuccoured by Joſeph's means under Pharaoh, king of Egypt; and afterwards concerning their poſterity's being oppreſſed there by another king, called alſo Pharaoh, (as all the [a] Egyptian kings were then called) how miraculouſly Moſes was preſerved by the means of Pharaoh's daughter; how God appeared to him, when grown up, by the *ſhechinah*, or glory afore-mentioned, in the likeneſs of flame, in a buſh in mount Horeb; and appointed him (together with Aaron his brother) the deliverer of the Iſraelites; how many ſigns God wrought by him for their deliverance, and what plagues were brought upon the Egyptians, their oppreſſors; how they were at length (after fourſcore and ſix years ſlavery) delivered, and paſſed over the Red [b] Sea;

[a] Hor. in Gen. xii. 15. The king of Egypt is called Pharaoh; and chap. xli. 1. he is called ſo two hundred years after; and Exod. i. 8, 11. about an hundred and forty years after that. [b] See Heylin and Dr. Well's Geogr. of the Old Teſtament, vol. II. chap. ii. ſect. 2. It is not called ſo for any redneſs of either water or weeds, &c. but becauſe anciently ſtiled

Sea; what befel them afterwards in the wilderneſs; and, at laſt, how they were brought into the land of Canaan, which God had promiſed Abraham. This hiſtory takes up the reſt of Geneſis, and moſt part of Exodus and Joſhua.

Here we have many inſtances of the provocation of ſin, of the calamities of God's people in this life, of God's truth in fulfilling his promiſes, of his wiſdom, power, and providence in protecting his ſervants, and deſtroying the deſigns of their enemies, and bringing to paſs what he had determined.

In particular, who can read the hiſtory of Joſeph's preſervation and protection in Egypt[c], in order to the ſuccouring his father and brethren in a time of famine, without adoring the wiſdom, goodneſs, and providence of God? That Joſeph ſhould be hated, and ſold by his brethren to merchants, who were travelling into Egypt (as it was and is ſtill the cuſtom in the eaſt, to buy and ſell ſlaves): That theſe merchants ſhould diſpoſe of him, not to a private perſon, but to a great officer in the king's court there (which was the occaſion of his future authority): That he ſhould be preferred, and yet after that caſt into priſon, and ſo (to all outward appearance) rendered incapable of any future eminency: That he ſhould there interpret his fellow-priſoners, the chief baker's and butler's dreams, in ſuch manner as it came to paſs; upon which he ſhould be reccommended to Pharaoh for interpreting his dream, and by him advanced, and made ruler over all the kingdom, and

ſtiled the Sea of Edom, (as being partly on the coaſt of Edom) the Greeks knowing that *Edom* ſignifies *Red*, by miſtake called it the Erythrean, or Red Sea.

[c] Gen. xxxvii, &c.

ſo enabled to entertain his father and brethren, with their families, and to preſerve them from periſhing.

Concerning Jacob's ſettlement with his family in the land of Goſhen, in Egypt, it is ſaid, that Joſeph contrived they ſhould be there apart themſelves, becauſe *every ſhepherd is an abomination to the Egyptians*[d], and yet Pharaoh had flocks of cattle, and *rulers over them*[e]; of which this account is given: That the great courtiers, and generality of the Egyptians lived in towns and cities, and the common people moſtly exerciſed arts and trades: but there was another ſort, who lived more remote in open places, and were ſhepherds, and, for the diverſity of their employments, contemned and diſreſpected by the former ſort: Beſides that thoſe ſhepherds had often, in a tumultuous manner, occaſioned great commotions in the kingdom, which made their very employment odious to the reſt[f].

In the next place, the providence of God appears in the ſufferings of Jacob's poſterity afterwards in Egypt: When they had been ſuccoured there an hundred and twenty years, they ſuffered very ſore affliction and ſlavery, which is computed to have continued fourſcore and ſix years, viz. from the time that *there aroſe up a new king over Egypt, which knew not Joſeph*[g], either as being born after Joſeph's death, or who willingly ſlighted the ſervice that Joſeph had done for that nation, on a political account: For the reaſon the Egyptians gave for their ſeverity to the Iſraelites was, becauſe they multiplied ſo much as to become *more*

[d] Gen. xlvi. 34. [e] Chap. xlvii. 6. [f] Cunæus de Rep. Heb. lib. 1. chap. 5. Compare Grotius and Patrick on Gen. xlvi. ult. [g] Exod. i. 8.

and

and mightier than the Egyptians themſelves[h]. The danger that might ariſe from thence, was deſigned to be prevented by hard uſage, in employing the Iſraelites in *buildings, in making bricks, and in all manner of ſervice*[i] in the field; for which purpoſe they had taſk-maſters, who were Egyptians, ſet over them[k], and alſo officers directed by the taſk-maſters, which officers appear to be of the Iſraelites themſelves[l]: Another method to prevent any danger from the Iſraelites, was to deſtroy their new-born male children[m]. All this, it is probable, God ſuffered to be done, not only for the chaſtiſement of his people, but alſo that they might be the more willing to leave Egypt, as they would not have been after a long enjoyment of eaſe and proſperity, and the more in love with their deliverer, the more admire his goodneſs to them, and his power ſhewn in the miraculous works he wrought for their ſakes, and the more engaged to his ſervice. Further, God's providence is ſhewn in the preſervation of Moſes, when an infant, being put into a little ark, and hid among the flags by the river's brink, leſt he ſhould be killed among the reſt, and alſo in making the king's daughter the inſtrument of preſerving him and his own mother to be choſe for his nurſe[n].

[h] Ver. 9. [i] Joſephus (Antiq. book II. chap. 9) mentions draining of rivers, walling towns, and erecting pyramids. [k] Exod. v. 6. [l] Ver. 14. 15. [m] Exod. i. 14, 15, &c. Joephus adds one particular reaſon for the command to deſtroy the Hebrew male children, becauſe a certain prophet had told the king, that there was an Hebrew child to be born about that time, who would be a ſcourge to the Egyptians, and advance the glory of his own nation, ibid. [n] Exod. ii. 1, &c.

Again,

Again, the wiſdom, power, and providence of God is very obſervable in the manner of effecting the deliverance of the Iſraelites from the Egyptian ſlavery, inſomuch, that they were at length intreated and urged to be gone in haſte, with their families and cattle, and with great treaſures alſo of the Egyptians themſelves[o], ſo that Egypt *was glad when they departed*[p].

In Order to ſecure and haſten their deliverance, God ſlew the firſt-born of the Egyptians, and paſſed over the doors of the Iſraelites[q]; therefore the firſt-born males of the children of Iſrael were ever afterwards ſanctified to God, or ſet apart unto him[r], inſtead of whom, God accepted of the tribe of Levi, and ordered them to be ſeparated to his ſervice[s]. And the firſt-born were to be redeemed for five ſhekels, or about twelve ſhillings and ſix-pence of our money[t]. Hence, our Lord was preſented in the temple to be redeemed according to the law[u].

This ſanctifying, or ſeparating to God of the firſt-born, was appointed as a *ſtanding memorial* of that great work of his, in compelling Pharaoh to let the Iſraelites go, by ſlaying his and his people's firſt-born[w]; and becauſe, not the firſt-born of the Egyptians only, but alſo of their cattle were ſlain, in the night when God delivered the Iſraelites[x], therefore the firſt-born, not of man only, but of beaſts too, were ſeparated to God, the clean beaſts for ſacrifices, the unclean to be redeemed[y].

[o] Exod. xii. [p] Pſal. cv. 38. [q] Exod. xii. 29.
[r] Exod. xiii. 2. [s] Numb. iii. 12, 13. [t] Numb. xviii. 16. [u] Luke ii. [w] Exod. xiii. 14, 15. [x] Exod. xii. 29.
[y] Numb. xviii. 15, &c.

As

As for the hardening Pharaoh's heart, when he ſhould have diſmiſſed the Iſraelites, [z] (*I will harden his heart*, ſays God to Moſes,) we are not to underſtand it as if God did at firſt harden his heart, ſo that he was under a neceſſity of continuing obſtinate to his ruin; rather, on the contrary, that he obſtinately hardened his own heart, as God foretold he would [a], againſt the many plagues and miracles wrought for his conviction; and even after the magicians themſelves had confeſſed concerning the plague of lice, *This is the finger of God, yet he hardened his heart* [b]. Again, [c] after the ſwarms of flies were removed, it is ſaid, *And Pharaoh hardened his heart at this time alſo:* So that after he had continued obſtinate under ſo many ſevere judgments and threatenings, then at length God dealt with him in juſtice, [d], *And the Lord hardened the heart of Pharaoh, and he hearkened not unto them, as the Lord had ſpoken unto Moſes*, (or as God had foreſeen and foretold to Moſes.) Since he had hardened himſelf ſo long, God now leaves him to himſelf, and all things are ſo ordered, that he might continue in his hardneſs to his deſtruction: So that the words, [e] *But I will harden his heart*, are to be underſtood as, [f] *I will ſlay thy firſt-born*, which was not executed upon Pharaoh's firſt refuſal but after a long courſe of other judgments. *Laſtly*, The words, [g] *He hardened Pharaoh's heart*, ſhould have been according to the Hebrew, *Pharaoh's*

[z] Exod. iv. 21. [a] Exod. iii. 19. [b] Exod. viii. 15, 19. [c] Ver. 32. [d] Exod. ix 12. [e] Exod. iv. 21. [f] Ver. 23. [g] Exod. vii. 13.

heart

heart became firm, or was hardened[h] as the ſame words which are in the Hebrew are afterwards tranſlated. [j] Nor is there in this laſt paſſage, or the context, any perſon mentioned who hardened his heart.

It hath been obſerved before (in anſwer to the queſtion, Why we believe the ſcriptures to be the word of God?) that although the magicians could imitate Moſes in ſome of the wonders which he wrought, yet his works were evidently ſuperior to theirs, and that their powers were ſo reſtrained by that power by which Moſes wrought, that at length their enchantments could prevail no more, and therefore they were forced to ſubmit and acknowledge *the finger of God*, or the effect of his power[k].

There is another circumſtance in this hiſtory not to be omitted, namely, the Iſraelites borrowing jewels of ſilver, and gold, and raiment, and ſpoiling the Egyptians, which was no injuſtice; for what they did herein was *according to the word of Moſes*, or as an appointment from God[l], who hath a ſupreme right to all things[m], and might juſtly transfer the right of the Egyptians unto the Iſraelites, as ſome recompence for their ſlavery and labours for ſo many years, and as a puniſhment for the tyranny and inhumanity of the Egyptians (ſo the reaſon is given[n], *Ye ſhall ſpoil the Egyp-*

[h] And ſo is the Hebrew phraſe rendered by Ar. Montanus, & roboravit ſe cor Pharao, and by the ſeventy και κατισχυσεν η καρδια φαραω. And by the vulg. Lat. induratum eſt cor Pharaonis, which is according to the Chaldee. [j] Verſe 22. [k] Exod. viii. 18, 19. and chap. ix. 11. [l] Exod. xi. 2. and chap. xii. 35, 36. [m] Ipſe Deus pleniſſimum Dominium habet, ut in res noſtras, ita in vitam noſtram, ut *munus ſuum*, quod ſine ullâ cauſâ, & quovis tempore, auferre cuivis, quando vult, poteſt. Grot. de Jur. Belli, lib. II. chap. xxi. ſect. 14. [n] Exod. iii. 22.

tians)

tians) who alſo at length ſeemed willing to purchaſe their own ſafety with the loſs of their goods; for it is ſaid, [o] *The Egyptians were urgent upon the people, that they might ſend them off the land in haſte; for they ſaid, We be all dead men.* Further, [p] it is ſaid, that *a mixed multitude went up alſo with them*, or as in the Hebrew, *a great mixture*: It is not mentioned what they were, whether ſome of the Egyptians who married the Iſraelites, or rather proſelytes to the religion and worſhip of the true God [q]

Note here, that although God had promiſed Abraham, that his ſeed, or poſterity ſhould enjoy the land of Canaan, yet withal he had told him [r], that it ſhould not be till after the expiration of *four hundred years*, when the ſins of the Amorites would be full; But, till then, thoſe people muſt have mercy ſhewn them: And beſides, there was time to be given to the Iſraelites to multiply, that ſo they might be able to till the land, which was deſigned them, and to be for a while under the diſcipline of affliction in Egypt, that they might ſet the greater value on their redemption and their ſettlement in Canaan: But when the ſet time was accompliſhed, they were to be put in poſſeſſion of the promiſed land: And ſo it came to paſs; for, according to the beſt computation [s], from Abraham's receiving the promiſe to Jacob's going down into Egypt, was two hundred and fifteen years, and the whole abode of the children of Iſrael in Egypt was two hundred and fifteen more; ſo that, from God's covenant with Abraham, and his firſt coming into Canaan, to the Iſraelites going out of

[o] Exod. xii. 33. [p] Exod. xii.. 38. [q] Chaldee, Extranei quoque multi. [r] Gen. xv. 13. [s] See P. Fagius in Exod. xii. 43. and Dr. Hammond in Acts vii. 4,

Egypt, was four hundred and thirty years; all which time they were ſtrangers and ſojourners, firſt in Canaan, and afterwards in Egypt [t]. Probably Egypt is mentioned and not Canaan, in the place laſt cited, becauſe their greateſt affliction and hardſhip was in Egypt, and their ſojourning there was later than the other [u].

When the time came for the children of Iſrael to go, and take poſſeſſion of the promiſed land, God did not lead them the common way to Canaan, by the Philiſtines country, which from Egypt was not above ten days journey [v]; but brought them round by the wilderneſs, wherein they wandered backward and forward for the ſpace of forty years: One reaſon of which is given [w], to *humble* them (with the tedious wanderings) and to *prove* them whether they would become better, and to *know what was in their heart;* which indeed God knew perfectly before; but here, according to the firſt general rule for interpreting of the holy ſcripture, [x] the ſcripture ſpeaks *after the manner of men*, as we often know upon making trial: Beſides, the people, ſo long uſed to ſlavery, and having no warlike diſpoſitions, might be terrified by a ſudden war with the Canaanites: Not but that God could have raiſed their courage, or could have made the Philiſtines favour them (as the Egyp-

[t] Exod. xii. [u] Compare Pſalm cv. 9—14. The land of Canaan, in the Samaritan Pentateuch, is mentioned as well as Egypt (which the ſeventy follow) as Grotius obſerves; yet that ought not to leſſen the authority of the Hebrew text, chiefly, becauſe the Chaldee Paraphraſe, the vulgar Latin, the Arabic, and other approved verſions, agree with the Hebrew; and the moſt ancient Jewiſh as well as Chriſtian commentators, explain this paſſage according to the Hebrew text. Vid. Hottinger. Theſaurus, lib. i. chap. 2. queſt. 4. p. 148. [v] P. Fagius, in Exod. xiii. 17. [w] Deut. viii. 2. [x] Mentioned chap. i. ſect. 19. aforegoing.

tians

tians did at firſt) but he obſerved the rule of his ordinary providence, and deſigning they ſhould overcome the Canaanites, he would have them, as it were, inured and trained for ſome time. This ſecond reaſon of their not being led by God the nearest way from Egypt, is ſet down [y], *leſt peradventure the people repent when they ſee war.*

It is further obſervable, that in their journeying in the wilderneſs, God led them by a *pillar*, which ſtood ſtill when they were to reſt, and moved forward when and which way they were to march. This pillar appeared as a *cloud* in the day, keeping off the ſcorching heat of the ſun; and as a fire by night, to give light; whereby it was manifeſt the Divine Preſence was always with them: For this pillar of a cloud and fire was doubtleſs the ſame with the *ſhechinah* [z], or the *glory of the Lord* before-mentioned, and that which was upon the tabernacle, *a cloud by day, and the appearance of fire by night* [a]. It appears that ſometimes the cloud tarried upon the tabernacle a conſiderable time in the ſame place, as a month, or a year [b]. In ſome places they abode ſeveral years; for in thirteen years ſpace, there are reckoned but ſeventeen encampings [c].

As for their *cloaths*, they were miraculouſly preſerved from decaying, and wore not out in forty years [d]; and the cloaths of children, as they grew up, might be kept for ſucceeding children; ſo alſo the cloaths of thoſe who died might ſerve their children when they grew up to their ſtature.

[y] Exod. xiii. 17. [z] See the fifth general Remark on the Pentateuch. [a] Exod. xiii. 21, 22. and chap. xiv. 24. and chap. xl. 36, 37, 38. Num. ix. 15. to the end. Pſalm. cv. 39. [b] Num. ix. 22. [c] So Biſhop Uſher computes, Annal. A. M. 255. [d] Deut. viii. 4.

Their *food* was chiefly *man*, or *manna* [e], which God gave them from heaven [f]. There is indeed a ſort of manna now gathered in Calabria in Italy; but this ſweats out of the branches and leaves of the aſh tree, and is thickened and hardened by the heat of the ſun [g], and has none of the qualities of the Iſraelites miraculous manna; as to fall on the ground, to be like coriander-ſeed, and to taſte like wafers made with honey. Further, becauſe they journeyed in a dry wilderneſs, God miraculouſly provided water for them, which Moſes ſtruck out of a rock [h], and which ſeems to have continued flowing like a *ſtream* or river, and *following* them from place to place along the wilderneſs [i], till the laſt year of their travelling, when water again failing, it was renewed after the ſame manner as before [k].

Here, by the way, we may take notice, that the whole people of Iſrael, and that which befel them, were types or figures of Chriſt and his church, as we learn from the apoſtle [l]. Their redemption from Egypt, was a type of our redemption from ſin; the barren wilderneſs, through which they paſſed, of the afflictions of this life; Moſes, their captain, of Chriſt; Canaan, of heaven; the Red-Sea, of baptiſm; *manna*, of the bread which Chriſt brought down from heaven, his doctrine of ſalvation, which nouriſhes to eternal life. &c.

[e] Moſt probably from Manah, (under Minnah in Piel. Dan. i. 10.) which ſignifies to appoint or order a diſtinct ſhare or portion. Hence Præparatus Cibus for manna. in Wiſ. xvi. 20. Buxtorf. et Paquin apud Robertſon, Theſaurus Linguæ ſanctæ. [f] Exod. xvi. 33. [g] Ray's Hiſt. Plantarum in Fraxino. [h] Exod xvii. 1, &c. [i] Pſalm lxxviii. 16, 20. 1 Cor. x. 4. [k] Num. xx. 2—13. [l] 1 Cor. x. at the beginning.

CHAP.

CHAP. VIII.

The Laws which God ordained at Mount Sinai, and particularly the Moral Laws.

WHEN the Iſraelites were on their journey towards the land of Canaan, and, in the firſt day of the third month after their ſetting out[a], were got as far as mount Sinai (called alſo Horeb[b], either becauſe Horeb is an adjoining mountain to Sinai, or that they are only two different riſings of the ſame mountain) in the wilderneſs or deſart of Arabia Petræa, there God inſtructed Moſes, who was their leader, in the ſeveral laws which he had ordained for them to keep. The Jewiſh rabbies obſerve *the Lord ſpake unto Moſes face to face*[c]; that it was not as to other prophets, in dreams and viſions, &c. but in ſuch a clear and plain manner as one perſon may converſe with another[d].

Here, before we proceed, we cannot but obſerve the ſad effects of worſhipping idols; for when Moſes went up to the mount to receive the laws of God, and ſtayed there forty days, the people (that is, a great part of them) thinking he was loſt, and

[a] Exod. xix. 1. [b] Mr. Sandys ſays, that Sinai hath three tops of a marvellous height; that on the weſt ſide being of old called Horeb, where God appeared to Moſes in a buſh, being fruitful in paſturage, was far lower, and ſhadowed when the ſun ariſes, by the middlemoſt. Travels, book II. p. 123. edit. London, 1615. Alſo Deut. iv. 10. [c] Exod. xxxiii. 11. [d] Maimon. Porta Moſis, p. 169.

obſerving

obſerving the pillar, or cloud which was wont to conduct them, not to move forward as before, contrived to make ſome ſymbol, or repreſentation of God's preſence to *go before them*[e], or that might repreſent God in a viſible manner to them; to which purpoſe they ſet up a molten calf, and brought their offerings to it[f]. The reaſon of this ſhape might be, becauſe it was ſuch as they had ſeen in Egypt, (golden bulls being a ſymbol of the Egyptian god Oſiris, which was alſo called Apis, whom the Egyptians worſhipped in the image of a bull; and ſometimes they repreſented him by a live bull, which was kept in the temple of Oſiris[g]: In imitation of which, Jeroboam afterwards ſet up golden calves in Dan and Bethel.) Now it does not appear, that they had any intention to caſt off that God who had *brought them out of the land of Egypt*[h], but that ſomething in the place of God or repreſenting God might ſtand before them: For Aaron proclaimed *a feaſt to the Lord* Jehovah[i], and the calf moſt likely was deſigned a ſymbol, or ſign of his preſence: Yet God conceived ſuch indignation againſt the idol worſhippers, that upon his command, three thouſand of them were ſlain by thoſe who clave to the worſhip of the true God[k]. Whence it appears, that not only ſetting up an idol for the true God, but alſo a worſhipping the true God by an image, is idolatry: The reaſon is, becauſe the repreſenting God by an idol, is a debaſing of him, as if he were a corporal being, like ourſelves; and therefore the

[e] Exod. xxvii. [f] See Biſhop Stillingfleet of Idolatry, chap. i. ſect. 10. [g] As appears from their ancient hiſtorians. Herodotus, lib. ii. and Diodor lib. i. in Dr. Prideaux's Connection, part I. book iii. An. 523. [h] Verſe 4. [i] Verſe 5. [k] Exod. xxxii.

Iſraelites

Iſraelites are ſaid to have *changed the glory of God into the ſimilitude of an ox that eateth graſs*[l].

To proceed, The laws which God ordained in Mount Sinai, were of three ſorts, *viz.* moral, ceremonial, and judicial, or political. The firſt, or moral laws, their rabbies call *precepts;* the ceremonial by the name of *ſtatutes;* and the judicial, they term, *judgments*[m]. Firſt, *Moral*, ſo called to diſtinguiſh them from ſuch laws, which are to be obſerved, merely becauſe they are ordained, and are called poſitive, or ceremonial: But now the moral laws are ſuch as are founded on the nature of things, and enjoined, becauſe they are good in themſelves, and ariſe from eternal reaſon, and are ſuitable to our frame and condition in the world; as that God, who made and preſerves us and all the world, ſhould be adored and worſhipped by us, and no idol or ſpirit ſhould partake of his honour; that it muſt be a high affront to declare a thing in his name, or to appeal to him as a witneſs in vain, or falſly; that ſome time be allotted for God's honour and worſhip; that parents and governors be honoured and reſpected; that one man ſhould not injure another, in his perſon by murder, or his wife by adultery, in his goods by ſtealing, or his reputation by ſlander and falſe witneſs; neither ſhould men covet what is the property of another.

Theſe moral laws are ſummed up in the ten commandments, which *God ſpake*[n] or publiſh'd from

[l] Pſalm cvi. 20. compare Rom. i. 23. [m] Hottinger, Theſaurus, lib. II. chap. iii. ſect. 2. [n] There is ſome variety of expreſſing the publiſhing of the law, eſpecially theſe moral ones, the ten commandments. In Exod. xx. 1. it is, *And God ſpake theſe words, ſaying, I am the Lord thy God*, &c. and Deut. iv. 12. *The Lord ſpake unto you out of the midſt of the fire.* But in Acts vii. 38. St. Stephen tells the Jews, This

from the mount[o], after a very ſolemn manner, with a long train of terror and magnificence, as thunderings and lightnings, the ſhaking and ſmoaking of the mountains, and the ſounding of a trumpet[p], to ſhew the majeſty and power of the Divine Law-giver, and to create the greater veneration for his laws[q].

Afterwards theſe laws, *written with the finger of God himſelf* (that is, by his own powerful operation, without employing of Moſes, or any other therein) in two tables of ſtone, were delivered by him unto Moſes[r]. Here a queſtion may ariſe: Since the moral law and the law of nature ap-

This is he (Moſes) who was in the church in the wilderueſs, with the angel which ſpake to him in Mount Sinai, and with our fathers who received the oracles to give unto us. And ver. 53. That their fathers received the law by the diſpoſition εις διαταγας, the ordering or miniſtration of angels. And St. Paul, Gal. iii. 19, ſays, It was ordained by angels in the hands of Moſes, a Mediator between God and them. Deut. v. 5. and Heb. ii. 2, 3, he makes a compariſon between God's ſpeaking the law to the Jews by angels, and his ſpeaking to us by his Son: If the word ſpoken by angels was ſteadfaſt—— how ſhall we eſcape, if *we neglect ſo great ſalvation*, which at the firſt began to be ſpoken by the Lord? So that either we muſt underſtand, (*1ſt*) That God himſelf, in a ſtrict ſenſe, ſpake the words, which becauſe they came from the *ſhechinah*, or the Divine Glory, that was incompaſſed with the hoſt of angels, are therefore ſaid to be ſpoken by angels. Or *2dly*, That one principal angel formed the voice, with the attendance of many others: Which, becauſe it was done by the immediate ſpecial command of the Divine Majeſty, appearing in the *ſhechinah*, is therefore ſaid to be ſpoken by God himſelf, or the Logos. See Grotius and Dr. Whitby on Heb. ii. 2. who quote Joſephus for this ſenſe laſt mentioned, (Antiq. Jew. l. xv. chap. v. in the tranſlation, chap. 8.) But Biſhop Patrick on Exod. xx. 1. approves of the ſenſe firſt given.

[o] Exod. xx. 1. [p] Exod. xix. 14. to the end. [q] Exod. xx. 20. [r] Exod. xxxi. 18. Deut. ix. 10.

pear

pear, in the main, to be the ſame, what occaſion was there for the ſolemn delaring of what, by the light of nature, might be known before? In anſwer hereto we are to remember what has been before obſerved, viz. That, ſince the fall of Adam, our affections and faculties are depraved, and our underſtanding is ſo darkened, that the knowledge of the natural law hath been much obſcured; ſo that God was pleaſed, out of his great wiſdom and goodneſs, to renew the impreſſion of the general law of nature, and confirm, and particularly explain the ſame, by a new revelation.

It is plain, that in the ten commandments, God had a particular reſpect to the Jews, and their ſtate; becauſe he repreſents himſelf in a particular manner, as their God, and as expecting their obedience, in gratitude for what he had done for them in Egypt; *I am the Lord thy God, who brought thee out of the land of Egypt*, &c. yet they are of a moral obligation to all mankind in ſome reſpect or other, and are inforced as ſuch by our Lord and his apoſtles: And as the preface to the commandments, *I am the Lord thy God, who brought thee out of the land of Egypt*, &c. belonged ſtrictly to the Jews, and their deliverance from their ſlavery in Egypt; ſo, in another ſenſe, to all mankind, he is the Lord our God, who made and preſerves us, eſpecially to us Chriſtians, who, by the goſpel, are delivered from the thraldom under the devil and ſin.

The two firſt commandments forbid idolatry, with ſome difference. In the firſt is forbidden the owning any other god except the true God: Now, to own or to *have* any other god, is to aſcribe ſupreme authority, power and goodneſs to a falſe god, as the old Heathens did, either to the ſun,

moon or ſtars, or any ſpirits or creature whatever; and to behave ourſelves accordingly, by worſhipping or praying to ſuch a falſe god, as if he knew, and heard, and ſaw all things.

By the ſecond commandment, is forbidden another ſort of idolatry, that is, the repreſenting the true and Almighty God by an image or idol; and the worſhipping ſuch an image: Which would be a great diminiſhing to his glory, and whence would proceed mean thoughts of God, while he is repreſented as a creature, and a being like ourſelves [s]. Whence it was, that he expoſtulated with the Jews, [t] *To whom will ye liken me, and compare me, that we may be like* [u]? Such, probably, was the idolatry of Aaron's calf in the wilderneſs, as hath been ſaid, and the two calves ſet up by Jeroboam, of which afterwards. With ſuch idolatry the church of Rome is juſtly charged.

It is here to be obſerved, that by the laws given to the Iſraelites, God, *in the firſt place, guarded them againſt idolatry:* For he choſe them as a peculiar people, by whom the worſhip of the one ſupreme God might be preſerved in the world, which was over-run with idolatry; and men were to learn of them, from their examples, rewards, and puniſhments, the knowledge and worſhip of the one ſupreme God. To the ſame purpoſe it is further obſervable, that God never ſuffered the Iſraelites idolatry for any long time to go unpuniſhed.

In the ſecond commandment, God threatens to *viſit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate*

[s] Rom. i. 23. [t] Iſai. xlvi. 5. [u] See alſo Acts xvii. 29.

him,

him [v], and yet he afterwards promiſed, that the children ſhould not be puniſhed for their fathers ſins [w]. And how doth the contrary ſeem juſt? Here we are to obſerve, *firſt*, That the iniquity and viſitation mentioned in the commandment, are both national, and chiefly reſpected the Jews; and the threatening is confined ſtrictly to the ſin of idolatry, which is here called *hating* God, and which is of the nature of high treaſon with us, for which the father and his poſterity forfeit their eſtate: So the Iſraelites, for their idolatry and diſobedience, forfeiting their inheritance in the land which God had given them, on condition of their obedience, their poſterity (who alſo trod in the ſteps of their forefathers, even to the third and fourth generations) loſt their poſſeſſions, and were made captives in a ſtrange land. In this ſenſe, the threatening of viſiting the iniquity of their fathers upon the children, is explained: [x] *They that are left of you ſhall pine away in their iniquity in your enemies land, and alſo in the iniquities of their fathers ſhall they pine away with them* [y]. But afterwards, God, in compaſſion to his people, ſent his prophets Jeremiah and Ezekiel, as in the places aforementioned, to comfort them, that he would not ſtill uſe that ſeverity; but they ſhould return into their own land, and for the future have no more occaſion to uſe the proverb, [z] *The fathers have eaten ſour grapes, and the childrens teeth are ſet on edge*, that is, the fathers ſinned, and were idolaters, and their children ſuffer in captivity; but every one ſhall anſwer for

[v] Compare 2 Kings xxiii. 26. Ezek. xviii. [w] Jer. xxxi. 29, 30. [x] Lev. xxvi. 39. [y] Compare Lam. v. 7. [z] Ezek. xviii. 2.

his own ſin only: But even this was upon condition of their continuance in repentance and reformation; for when they did afterwards again revolt, the iniquities of their forefathers were again avenged upon them, in their dreadful and final deſtruction. [a] *Fill ye up the meaſure of your fathers, that upon you may come all the righteous blood ſhed upon the earth*, &c. *Secondly*, When God viſits the iniquity of the fathers upon the children, or puniſhes the children for their fathers faults, it is not by ſpiritual and eternal, but only temporal puniſhments, whereby their parents are puniſhed in them, they being a part of their parents: And God hath a full power and dominion [b], as over all our poſſeſſions, ſo over our lives, as being his gift, which he may take from us when and how he pleaſes. Further, if ſuch children have imitated their fathers vices, then they deſerve puniſhment for their own ſins too; as the Jews in our Saviour's time filled up the meaſure of their fathers: But if ſuch ſuffering children ſhould be pious, their puniſhment would be to them a fatherly chaſtiſement for their good, and as a medicine to heal and ſave their ſouls: And God will recompence all their ſufferings with the eternal joys of heaven. *Laſtly*, It is to be obſerved, that whereas the puniſhment is threatened to extend only to the third and fourth generation; on the other hand, the mercy and bleſſings, promiſed to obedience, are without limitation, God *ſhewing mercy unto thouſands of them that love him.*

[a] Matt. xxiii. 32, 36. [b] Thus God puniſhed David's ſin, by the deſtruction of his people with a peſtilence, 2 Sam. xxiv. whom David ſuppoſed guiltleſs, ver. 17, Sed Deus qui in vitam ipſorum jus habet pleniſſimum. Grot. de Jur. B. & P. lib. II. chap. xxi. ſect. 14, 18.

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As for the *ſabbath-day*, and the ſtrict reſt injoined in the fourth commandment [c], we are to diſtinguiſh between that which is *moral*, and that which is *ceremonial*. Some time ought to be ſet apart for the glory and ſervice of God, our Creator and Preſerver; and there ſhould be ſuch a ceſſation from labour, as may give leiſure for that ſervice: This is what appears to be moral in the commandment. Next we are to conſider what is poſitive, or ceremonial.

God had ſanctified, that is, ſeparated to a holy uſe, at the beginning, a ſeventh or ſabbath-day, that men ſhould ſolemnly acknowledge and worſhip him, the only God and Creator of heaven and earth, who made all creatures in ſix days, and ceaſed from his work of the creation on the ſeventh; and therefore ordained this ſuitable diſtribution of the time, as a badge and livery, that their religious ſervice was appropriated to him alone [d]. Whereby God took care both to preſerve the memory of the creation of the world in the minds of mankind, and alſo the worſhip of him, the only God, by whom it was created [e]. And we may not doubt, but for ſome time after

[c] Mede, b. i. diſc. 15. Grot. in Mandatum 4. Exod. xx. 8. Biſhop Patrick on Gen. ii. 3. [d] Which, when duly conſidered, does not appear to be done by anticipation. See the aforementioned authors. And it ſeems unlikely, that Moſes ſhould mention God's ſanctifying a day, to ſecure the worſhip of the true God, which was not to be obſerved till 2500 years afterwards. See Gen. ii. 23. [e] Aſſentientibus Hebræorum doctiſſimis, duplex eſt præceptum de Sabbato; præceptum recordandi, Exod. xx. 8. & præceptum obſervandi; Exod. xxxi. 13, &c. Diſtinctio eſt Moſis Gerundenſis, & Iſaaci Aramæ. Præceptum recordandi impletur religioſâ memoriâ mundi conditi; præceptum obſervandi ſitum in exactâ abſtinentiâ ab omni opere. Illud ad genus humanum pertinet, hoc ad Hebræos ſolos. Grot. de Verit. R. Chriſtianæ, lib. v. ſect. 10. and in Exod. xx. 8.

the

the creation, this ſabbath (as well as ſacrificing) was obſerved, and poſſibly all along by the Patriarchs, however not recorded, ſo neither is David's obſervance thereof mentioned in his hiſtory, nor that of the other kings of Judah or Iſrael. And, ſuppoſing the obſervation thereof by them, there appears no more occaſion for Moſes to mention it particularly, in the ſeveral accounts he gives of them and their affairs, than there was that they took their natural repoſe each night. But afterwards it came to be neglected by the generality of mankind, idolatry prevailing in the world: And it might be intermitted by the Iſraelites during the Egyptian bondage: But now the children of Iſrael having paſſed over the Red-Sea, and ſo being delivered from the bondage in Egypt, and fed by God with manna, the inſtitution of the ſabbath was renewed. [f] *This is that which the Lord hath ſaid, To-morrow is the reſt of the holy ſabbath unto the Lord:* By which words it ſeems that the ſabbath was no new thing, as to the religious offices, but that the ſtrict ceremonial reſting on the ſabbath was now added and injoined [g]; for they were henceforward to obſerve it *unto the Lord*, not only now, as Maker of heaven and earth, but alſo as *being in covenant with them, and their Deliverer from their ſlavery in Egypt:* And therefore he requires a ſtrict ceremonial reſt of them, as a memorial of their reſt from that ſlavery [h]: And, at the ſame time, ſuch an obſervation of the ſabbath, with a reſting thereon, was miraculouſly confirmed, by the manna's being given for ſix days, and not on the ſeventh; and by its not ſtinking,

[f] Exod. xvi. 23. [g] Got. in loc. [h] See alſo Deut. v. 14, 15.

nor

nor breeding worms, as that did which was kept for any other day but the ſeventh.

But as for us Chriſtians, though we are not obliged to a Jewiſh ceremonial reſt, which they were, in memory of their reſt from their bondage, we are to obſerve a ſeventh day, or one day in ſeven, as it was at firſt ſanctified [i], that is, whereon to worſhip and glorify the true God, the Maker of heaven and earth; otherwiſe we ſhould ſeem to deny God the Creator of the world; the ſabbath being a ſign that we, as well as the Jews, [k] are worſhippers of Him who made all things, and reſted on the ſabbath-day. This interpretation is further ſtrengthened, by obſerving, that in the fourth commandment, what was peculiar to the Jews is left out, viz. their deliverance from the Egyptian bondage [l], and reference is made only to the [m] creation.

Againſt this interpretation it is objected, How comes the day to be changed? Why do we not obſerve the ſame ſabbath-day which was at firſt ſanctified, wherein God finiſhed the works of his creation? In anſwer hereto, we are to take notice, that whether this ſabbath-day in the commandment were in order the ſeventh from the creation, or not, the ſcripture is ſilent. The example of the creation is brought from the *quotum*, viz. one day of ſeven, or the ſeventh-day, after ſix days of

[i] Gen. ii. 2. [k] Exod. xxxi. 16, 17. [l] Which yet is expreſſed, Deut. v. 14, 15. [m] Indeed in Exod. xxxi. 16, 17. where the ſabbath is called *a ſign between God and the children of Iſrael*, the creation is given as a reaſon, which is univerſal, and obliging to all mankind, but that might be becauſe it was actually ſo then, the ſabbath being ſuch a ſign then between God and the Iſraelites, and not among the reſt of mankind; who had loſt the obſervation of it: And God was pleaſed to renew it then only among the Iſraelites.

labour;

labour; not for the deſignation of any certain day for that ſeventh. And it is impoſſible for the Jews to prove, that the day they obſerve is the ſeventh from the creation. Beſides, that the whole world cannot be tied to the circumſtance of time preciſely; for in ſome parts of it the ſabbath will fall eighteen hours later than in [n] Paleſtine.

As the Jews obſerve their ſeventh-day, when God completed their deliverance from Egypt, ſo we Chriſtians obſerve our ſeventh-day, when Chriſt roſe again, and completed our redemption [o], of which their deliverance was a figure; and that on the authority of the apoſtles and primitive church.

For, *firſt*, St. Paul condemns the keeping of the Jewiſh ſabbath-day, on which the Jews obſerved a ſtrict ceremonial reſt, in remembrance of their reſting from their bondage in Egypt [p]. Becauſe, as he ſays, that was only a ſhadow of our redemption by Chriſt; and the continuing to obſerve that which was only a ſhadow or figure, would be a ſuppoſing that Chriſt the ſubſtance, was not yet come. *Secondly*, As God at the firſt ſanctified the ſeventh-day, ſo our Lord ſanctified the firſt day of the week, by riſing from the dead upon it: Wherefore the apoſtles, who perfectly knew their Maſter's will, had their holy aſſemblies and exerciſes on this day [q], and call it the *Lord's-day*, as being ſanctified by him, and ſet apart for his ſervice [r]; and accordingly thoſe Chriſtians who lived

[n] Biſhop Patrick, in Exod. xvi. 25. So on the globe about ſix in the morning, at Jeruſalem, near 70 degrees longitude, it will be midnight in places of about 340 degrees longitude, as in the Weſt Indies. [o] John xx. 19. [p] Col. ii. 16, 17. [q] John xx. 1. Acts xx. 7. 1 Cor. xvi. 2. [r] Rev. i. 13.

neareſt

neareſt to the apoſtles, and knew their practice; and indeed the catholic church hath obſerved this day ever[s] ſince. Further, the ſabbath repreſents the heavenly reſt, which remaineth to the people of God after this world ſhall be ended[t]. Thus much for that which ſeems moſt neceſſary in this place, to be inquired into of the ten commandments: To which we may add the other precepts of a holy and godly converſation in the book of Deuteronomy, which alſo explains the moral law.

CHAP. IX.

The Second Sort of Laws, viz. *the*[a] *Ceremonial.*

Firſt, CONCERNING the *ſolemn times* of the Jews, as the *ſabbath,* (of which before) their *new moons,* or times of expreſſing joy and thanks for bleſſings received the month paſt[b], they had beſides three ſolemn times every year; when every male of all the tribes, who were able to perform the journey, was bound to repair to Jeruſalem, and to bring his offering with him, as at the paſſover, Pentecoſt, and feaſt of tabernacles[c].

[s] Mede, book i. diſc. 15. Grot. in Exod. xx. 8. Cave's Prim. Chriſtianity, part I. chap. vii. [t] Heb. iv. 9. [a] Dr. Cave has given ſome account hereof, ſo far as was anſwerable to his purpoſe, in his Apparatus to the Lives of the Apoſtles; but often ſo conciſely, as made it neceſſary to compare the law with Joſephus, Maimonides, Dr. Lightfoot, and ſome others; and to enlarge on ſome particulars. [b] Num. xxxviii. [c] Exod. xxiii. 14, 17. Deut. xvi. 16.

The females ſtaid at home, to take care of the children, and other houſehold affairs; though ſometimes, out of devotion, the women alſo went[d]. Hereby the generality of the males eſpecially had thrice in the year at leaſt, the opportunities of offering up thankſgiving for benefits received, and imploring future bleſſings, and of being inſtructed in the worſhip and ſervice of God; for then, in a peculiar manner, the prieſts were obliged to read, and no doubt, interpret the law[e]. And alſo unity in religious worſhip was hereby the better preſerved, together with mutual love and charity between the tribes, by their yearly aſſembling together[f]. To render them ſecure, God promiſed he would ſo reſtrain the neighbouring people, that none ſhould *deſire the land*, or offer to invade their country, in the abſence of the men, *when they ſhall go to appear before the Lord, thrice in the year*[g].

Of theſe yearly ſolemn feaſts, the firſt was the *paſſover*, when a lamb was killed in the tabernacle, or temple when that was erected, as being the place which God choſe[h], and the blood thereof offered by the prieſt: after which the lamb was dreſſed and eaten at home, in their lodgings at Jreuſalem, in a ſolemn manner, with bitter herbs and unleavened bread, as a memorial of their great and happy deliverance from their Egyptian bondage, when the deſtroying angel *paſſed over* their doors, being ſprinkled with the blood of the

[d] 1 Sam. i. Luke ii. [e] Deut. xxxi. 11, 12, 13. [f] So Joſephus obſerves it to be one end of theſe ſolemn yearly aſſemblies, "by the freedom of converſation, and feaſting together, to create friendly diſpoſitions one towards another, "it being a matter of common convenience, for people of the "ſame ſtock, intereſt, and profeſſion, to be thoroughly ac-"quainted." Antiq. book IV. chap. 8. Gr. ſect. 7. [g] Exod. xxxiv. 24. [h] Deut. xvi. 6. So in Hezekiah's and Joſiah's paſſover, 2 Chro. xxx. 15, 16. and xxxv. 10, 11.

lamb,

lamb, and killed the firſt-born of the Egyptians[l] The next was the *Pentecoſt*, or *feaſt of weeks*, being ſeven weeks or fifty days after the paſſover[k], as a memorial of the law delivered on mount Sinai. And the third the feaſt of *tabernacles*[l], when for ſeven days they abode in booths, in memory of their dwelling in tents in the wilderneſs, and praiſed God for their vintage and harveſt[m].

The other ſolemn times were the feaſt of *expiation*, [n] in which the high prieſt entered into the chiefeſt part of the temple, called the *holy of holies*, with the blood of the ſacrifice to make an atonement, (which ſignifies a purging from ſin.) The feaſt of *trumpets*, [o] to ſtir them up to joy and thankſgiving to God. The *ſabbatical year*, or every ſeventh year, when the ground was to lie fallow, and whatever fruits grew of themſelves. either out of ſome ſeeds fallen the year before or from the old root, were to be in common[p], to ſhew that God was the proprietor or chief Lord of that land[q], ſo as no perſon had any *peculiar* title, but every one held it on the tenure he ſhould appoint. The *year of jubilee* every fiftieth year, [r] in which all lands were to be reſtored to their firſt owners, or their proper heirs, and all former purchaſes diſcharged; whereby their *eſtates* were fixed, ſince no poſſeſſion could be ſo alienated, but it would return, and their tribes were preſerved diſtinct; and all *ſervants* were ſet at liberty, to ſhew they were all alike redeemed by God from the Egyptian ſlavery.

Secondly, Another part of the ceremonial law was concerning their *manner of worſhipping God*, in ſacrifices and offerings, joined with prayers and

[l] Exod. xii. [k] Lev. xxiii. [l] Lev. xxiii. [m] Deut. xvi. 13. [n] Lev. xvi. [o] Lev. xxiii. [p] Exod. xxiii. 10. Lev. xxv. 1. [q] Lev. xxv. 23. [r] Lev. xxv. 8.

praiſes, whereby they might *obtain* his favour and pardon, and *praiſe* him for his goodneſs.

Again, by theſe ſacrifices and oblations, they had a lecture given them of the *deſert of ſin*, in the death of the ſacrifice: They alſo *acknowledge* God as the ſovereign Lord and diſpoſer of the creatures, and paid him a ſort of quit-rent, as a proof of their acknowledgement and dependance on him: and alſo, by conſecrating ſome part of their ſubſtance to God, they *derived a bleſſing* on the reſt.

But the chief ends of ſacrificing were to *expiate* or purge away ſin, as being a type of Chriſt's ſacrifice on the croſs, to *expreſs* their thankfulneſs to God, and *confirm* their truſt in him.

The ſacrifices were[s] either offered for all the people in general, or for particular perſons. The moſt general was a *lamb* every morning and evening, (that is, at their *third* and *ninth* hour, or about nine in the morning, and three in the afternoon,) with a certain meaſure of *flour*, and *oil*, and *wine:* This was termed a *continual burnt offering*[t], which God promiſed to anſwer with *ſanctifying* the place with the *ſhechinah*, or *glory* aforementioned; whereby God manifeſted his daily preſence with them, called in ſcripture his *meeting* them, and *dwelling amongſt* them, to *be their God*, or to grant them tokens of his favour[u].

The kinds of ſacrifices were, 1*ſt Expiatory*, or for the purging away ſin. 2*dly*, *Euchariſtical*, or thankful acknowledgements for the uſe of God's creatures, and his other favours. 3*dly*, *Peace-offerings*[v], ſo called, either becauſe they were

[s] Compare Lev. i, ii, iii. with Joſeph. Antiq. book III. chap. ix. [t] Exod. xxix. 38, &c. [u] Ver. 42, 43, 44. [v] Grot. in Levit. iii. 1. and Ainſworth, ibid.

ſaid

ſaid to make or declare peace and reconciliation between God and the offerer, or as a thankſgiving for peace, which, among the Jews, ſignified all kind of happineſs and proſperity [w].

The manner of ſacrificing was thus: The beaſts which were to be ſacrificed, as bullocks, ſheep, and goats, were brought to the tabernacle, or temple, and there killed: The prieſt [x] ſprinkled the blood upon the altar, round about, or poured it out at the bottom of the altar, and, in ſome caſes [y], put it on the tips or *horns* of the altar, and then laid ſuch parts of the ſacrifice as were appointed thereon to be burnt; but in the whole burnt-offerings all entirely, except the ſkin, which belonged to the prieſt [z]. And this was done, that the death and bloodſhed of the ſacrifice might be accepted of God in the ſin-offering, inſtead of the puniſhment or death of the ſinner that brought it, the guilt or puniſhment of ſin being, as it were, transferred or laid on the ſacrificed beaſt, which might be ſignified by the offerer's *laying his hand* on the head of the offering [a], and the offender who brought it was freed [b].

This was called an *atonement*, which ſignifies a purging away ſin, and a *propitiation*, that is, an appeaſing God's anger; and becauſe *the life of the fleſh is in the blood thereof*, or the vital ſpirits in the blood, therefore, that the life of the beaſt might be offered, the prieſt was to ſprinkle the blood upon the altar [c].

[w] See before the general rules for the interpretation of the ſcriptures, chap. i. ſect. ix. num. 7. [x] Lev. i. 5, &c. [y] As Lev. iv. 25. [z] Lev. vii. 8. [a] Lev. i. 4. and iii. 2. compared with chap. xvi. 21. [b] Lev. i. 4. and iv. 26, &c. and xvii. 11. Grot. de Satisfactione Chriſti, lib. X. [c] Lev. xvii. 6, 11, 14.

Further,

Further, on a leſſer altar, in the ſanctuary, *incenſe* or *ſweet perfumes* were burnt [d], the ſmoke aſcending up to heaven, being a repreſentation of their prayers and thankſgivings. Hence, [e] at the time of offering incenſe, the people are ſaid to be *praying without*, or in the court [f]. The ſweet odour alſo of the burning incenſe prevented the noiſome ſmell, which otherwiſe the blood and the intrails of the ſacrifice would have occaſioned, and thereby brought the ſacrifice into contempt, as one of the rabbies obſerves [g]. Any Iſraelite who brought the ſacrifice into the court of the tabernacle, or temple, might kill it [h], except doves or young pigeons [i]. But that did not make him a *prieſt*; for the work of a prieſt was to *offer the blood by ſprinkling it on or about the altar* [k], and to *put fire and wood, and the parts of the ſacrifice upon the altar* [l]. And ſo it was in their ſacrificing of the lamb at the paſſover: Thoſe who brought the lamb, killed it in the court of the tabernacle of the temple; but the prieſt offered up the blood thereof, that is, ſprinkled it on the altar [m].

The meaner ſort of people, inſtead of the beaſts aforementioned, might offer *pigeons* and *doves* for a ſacrifice [n], and alſo certain fruits of the earth, and particularly *meal* and *cakes*, with *oil* poured, and *frankincenſe* put thereon; which were to be brought or *preſented* by the perſon offering to the

[d] Exod. xxx. 8. [e] Luke i. 10. [f] See alſo Pſal. cxli. 2. Rev. viii. 3. [g] Maimon. Mor. Nevoch. par. III. chap. xlv. [h] Lev. i. 3, 4, 5, 11. [i] Lev. i. 15. [k] Lev. i. 5 11. [l] Ver. 7, 8. [m] Maimon. Aliique apud Lightfoot's Temple Service, chap. xii. ſect. 5. and Hor. Hebr. in Mat. xxvi. 19. [n] Lev. i. 14.

prieſt,

prieſt [o], who was to *bring it unto the altar* [p], which Joſephus interprets to be a *conſecrating the offering* [q]; ſome part of which was to be burnt on the altar; another to maintain the prieſts who attended on God's ſervice [r]. This meat offering was voluntary, and diſtinct from that which conſtantly attended the daily burnt ſacrifice, ſpoken of before.

When the *peace-offering* was made, that is, either of *thankſgiving* [s] for bleſſings already received, or for the performance of a vow [t], which any one had made to God, of offering ſuch a ſacrifice, when he ſhould have received ſuch a benefit, or as *a voluntary offering* made before hand [u], in hopes that God would beſtow the benefit; when either of theſe were brought, they who offered did eat thereof [v], which was a fœderal act, or a manifeſt ſign of their friendſhip and reconciliation with God [w], as it were feaſting with him upon what had been offered to him; and therefore, whoſoever did eat of the ſacrifices offered to other gods, as ſuch profeſſed themſelves to be in communion with them, or to be their worſhippers and ſervants [x]. It is further to be obſerved, that for ſacrifices and offerings God required the *firſt fruits* and *firſtlings*, and the *male* of the *herd* [y], and alſo thoſe who were *without blemiſh* or any defect [z]

[o] Lev. ii [p] Ver. 8. [q] Καθαγιασουσιν, Gr. lib. iii. chap. ix. Antiq. See for the Chriſtian oblation, Mede. book ii. chap. viii. [r] Ver. 9, 10. [s] Lev. vii. 11, &c. [t] Ver. 16. [u] Ver. 16. [v] Ver. 15 16. Deut. xii. 6, 7. [w] Vid. Grot. in Lev. iii. 1. [x] See Exod. xxxiv. 15, and what is ſaid on 1 Cor. viii. x. [y] Exod. xxii. 29, and chap. xiii. 12. [z] Lev. xxii. 17, &c.

Thirdly,

Thirdly, Another part of the ceremonial law was concerning the *place* where they performed their worſhip, and offered the ſacrifices; and that was a tabernacle (or, as we ſhould call it, a tent or booth) made with boards and fine hangings, to move up and down, as they journeyed towards Canaan, a pattern whereof was ſhewn to Moſes in the mount [a]. It was firſt ſet up at Sinai in the wilderneſs, and ſo carried along with them when they removed forward. Now, becauſe many places of the New Teſtament allude to the worſhip of the Jews, and this tabernacle we are ſpeaking of, they may be the better underſtood by conſidering what follows, *viz.* that this tabernacle, and the temple afterwards built by Solomon, were for the main part one like the other, only the tabernacle was to be taken down and ſet up again, and therefore was made of boards, and hangings, and curtains, but the temple was fixed, and ſtrongly built: The chiefeſt parts of either were, 1*ſt*, The *tent*, or houſe itſelf, which was covered; 2*dly*, The courts [b].

For the firſt, the *tent*, or the *houſe*; the chiefeſt part of this was at the upper end, called *the holy of holies*, which may be likened to the chancels of our churches. Into this part only the *high prieſt* went once in the year, on the expiation day. Therein was placed a cheſt, called the *ark*, which had a covering of gold, with a cherubim alſo of gold at each end. What theſe cherubims were is not known, only that they had faces and wings, which were ſtretched over the

[a] Exod. xxv. 9. [b] For both which ſee Exod. xxv. and ſo on to the end of that book, and 1 Kings vi.

golden

golden covering before mentioned [d]. Within this ark or cheſt were placed the two tables of the commandments written by God himſelf [e]. *Note*, That the cherubims were not expoſed to the view of the people, much leſs were they to be worſhipped; but were as repreſentations or emblems of the angelical hoſts about the throne of God.

This ark, containing the two tables of the law, was a viſible teſtimonial and ſymbol of God's ſpecial *preſence* with them, and of the *covenant* between God and them; for the ark itſelf, and the golden covering to it, (called the *propitiation*, or *mercy-ſeat*) was what God choſe, as it were, for his ſeat or throne: And the two tables of the law, within the ark, was that whereby God teſtified his will, and which contained the condition of the covenant on the people's part, viz. their obedience to God's commandments, and therefore it is called, *the ark of the teſtimony*, and *the ark of the covenant* [f].

Again, the *cloud* which appeared on the tabernacle, and the bright ſhining or *glory* aforementioned [g], that filled it within, plainly manifeſted the preſence of God, and, as it were, his dwelling there [h]; for this glory or bright ſhining repreſented the majeſty of God himſelf, as hath been obſerved [i] before, and was called by the Jews, *ſhechinah*, or *ſhecinah*, that is, an in-

[d] In Ezek. i. 10. are mentioned four faces; of a man, a lion, an ox, and an eagle; but in chap. x. 14. there is not the face of an ox, but *the face of a cherub*, with the other three. Hence it is conceived that a cherub had the face of an ox. [e] Exod. xxv. [f] Exod. xxv. 22. Judg. xx. 27. [g] Chap. ii. ſect. 5. [h] Exod. xl. 34, 35. Levit. ix. 23, 24. 2 Chron. vii. 1, [i] Ibid.

dwelling, from *ſhachan*, a word that ſignifies to dwell, becauſe the majeſty of God, as it were, dwelt and was preſent with the church. At firſt, it filled the whole tabernacle, or ſanctuary [k]; but afterwards reſided moſt conſtantly in the holy of holies, on the ark of the teſtimony, with a great luſtre ſhining from between the cherubims which were thereon, which the apoſtle calls *the cherubims of glory* [l].

The next part of the tent or houſe was the *ſanctuary*, or holy place, like the body of our churches: This was parted from the other by a *veil* or hanging. In this part was *the golden altar of incenſe*, on which the prieſts burnt incenſe every morning and evening throughout the year, and alſo *a table* with *ſhew-bread*, (or bread of the face or preſence,) as being ſet where God manifeſted his preſence; and further, there were *diſhes*, and *ſpoons*, and *bowls*, and *a candleſtick*, all which plainly repreſented God's continual preſence, and as it were, his dwelling among them [m], theſe being the ordinary furniture of a room and proviſions [n]. *Note*, the patterns of all things for the ſanctuary, &c. were ſhewn to Moſes in the mount [o], whereby he was more inſtructed than he could be by words; and the ſkill of making them was inſpired into the workmen, [p] *whom God filled with the ſpirit of wiſdom for that purpoſe* [q]. And when they were made, they were *ſanctified* or conſecrated to a holy uſe, by being *anointed* with a peculiar oil [r], to beget in men the greater reverence.

[k] Exod. xl. [l] Heb. ix. 5. See Lev. xvi. 2. 1 Sam. iv 22. [m] Exod. xxv. 8. [n] See Biſhop Patrick on Exod. xxv. 8, 30. [o] Exod. xxv. 40. [p] Exod. xxviii. 3. [q] So alſo Exod. xxxi. 3, 4. [r] Exod. xxx. 22, &c.

As

As for the courts; at firſt they were incloſed with pillars and hangings; afterwards, by Solomon, with walls. That court next the tent, or houſe, was *the court of the prieſts*, where was the *brazen altar*, on which the holy fire, that at firſt God ſent down to conſume the ſacrifice, in teſtimony of his acceptance [s], was by the prieſts renewed from time to time, and ſo kept continually burning [t]. And on this altar the ſacrifices of lambs and bullocks, &c. were burnt, eſpecially a lamb every morning and evening [u]. This altar was appointed to be made at the firſt of *wood, overlaid with braſs*, or elſe of *earth*, or of *ſtones*; provided they were not poliſhed, perhaps to give no occaſion for making any images on them. It was to be *five cubits*, or two yards and a half ſquare, according to the common notion of a cubit, and *three cubits*, or a yard and a half in height [v]. But afterwards, Solomon made one far exceeding that, as his temple exceeded the tabernacle; for it was twenty cubits, or ten yards ſquare: It is ſaid to be *made of braſs*, that is, moſt likely overlaid with braſs, as the former was [w]. None but the prieſts might enter into the ſanctuary, or houſe, or into this firſt court. Without this was another court, called *the court of the people*, or *the court of Iſrael*, whether the people did come to bring their ſacrifices, to ſay their prayers, and perform their vows: And ſo where we read of any people, except prieſts, to come to the ſanctuary or temple, it is not meant, that they came into the houſe or ſanctuary, properly ſo called, no, nor into the firſt

[s] Lev. ix. 24. [t] Lev. vi. 13. [u] Exod. xxviii.
[v] Exod. xx. 24, 25, and chap. xxvii. 1, 2, 4. and chap. xxxviii. 1. [w] 2 Chron. iv. 1.

court next to it, but only into this ſecond court laſt ſpoken of.

The daily ſervice was thus performed: At the uſual time the third and ninth hours, or as our nine in the morning, and three in the afternoon, the lamb (which was the ſacrifice) was killed, the blood ſprinkled on the brazen altar, and the pieces laid thereon to be burnt; and, in the morning, between the ſprinkling of the blood, and the laying of the pieces upon the altar: in the evening, ſomewhat later, between the laying the pieces on the altar, and the drink-offering, the prieſt, whoſe turn was to officiate, burnt the incenſe on the golden altar in the ſanctuary [x]: At the ſame time, the people prayed ſilently, every one by himſelf in their court: Which prayers were offered up by the prieſt, in virtue of the ſacrifice, with that incenſe of his that went up to heaven, through the interceſſion of Chriſt the real prieſt, of whom the Jewiſh one was a type, (as *the ſmoke of the incenſe* offered by the angel, in the *Revelations, which came with the prayers of the ſaints, aſcending before God*) [y]. The incenſe-offering, and prayers being ended, and the parts of the ſacrifices as a lamb each morning and evening, beſides thoſe which were occaſional of divers ſorts being put upon the brazen altar in the court of the prieſts to be burnt, (as hath been ſaid,) the Levites applied themſelves [z] to the ſinging of pſalms, and the prieſts [a] to the ſounding of trumpets: The ſingers are mentioned in the temple-ſervice, as the trumpets in that of the ſanctuary.

[x] Lightfoot's Temple-Service, chap. ix. ſect. 5. [y] Rev. viii. 3, 4. [z] 2 Chron. v. 12, 13. [a] Numb. x. 8, 10.

And

And we find that David and Solomon appointed the ſinging and trumpets at the time of ſacrificing [b], and that Ezra reſtored this cuſtom after the return from the Babylonian captivity [c], and that the ſame continued in after-ages [d].

This gives ſome account of their public worſhip, eſpecially of their daily ſervice, both in the tabernacle, and alſo afterwards in the temple, where only the ſacrifices could be offered [e]. Nor does it plainly appear, what ſolemn aſſemblies they had for religious worſhip in public, ſave only at the tabernacle, or temple, when they were ſettled in Canaan, till their return from the Babylonian captivity: But no doubt pious perſons worſhipped God in private, and in their families; wherein they might be aſſiſted by the prieſts and Levites, who having no diſtinct portion of the land allotted to them, were diſperſed among all the tribes. There were alſo prophets to aſſiſt and direct them in a religious behaviour, ſuch as we find in Daniel [f], who (according to his uſual courſe, as well before, as after he was a captive in Babylon) *kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime.* As for their worſhip in their ſynagogue, after their return, ſee the fifteenth general remark on the goſpels. Some underſtand, [g] *They have burnt up all the ſynagogues* (or places of aſſemblies) *of God in the land*, of courts, that were but like thoſe in which they

[b] 1 Chron. vi. 31. and xvi. 7, 2 Chron. v. 12, 13. [c] Ezra iii. 10, 11. [d] Ecclus. l. 15, 16, 17, 18, &c. [e] See Exod. xxix. 38, &c. and chap. xxx. 1, to 11. Luke i. 10. and compare Lightf. Hor. in Luc. i. 10. and his Temple-Service, chap. ix. ſect. 4, 5, 6. [f] Chap. vi. 10. [g] Pſal. lxxiv. 8.

prayed

prayed in the tabernacle and temple, (that is, were open, as that was before the altar;) and in after-times were called *proſeuchæ*, ſuch as that wherein our Saviour is ſaid to have gone to pray [h], and ſuch as the people who lived at a diſtance from the tabernacle, and afterwards from the temple, might build for the exerciſe of their devotion, before their captivity: Theſe might be the places of their public aſſemblies (as thoſe called properly ſynagogues were in after times) in all parts of their country remote from Jeruſalem; to which they uſually reſorted on the ſabbaths and new moons: And hence the Shunamite's huſband might aſk, [i] *Wherefore wilt thou go to him*, the prophet *Eliſha*, *to day? It is neither new moon nor ſabbath* [k].

Moſes only mentions *the court of the tabernacle*, as if at firſt there were but one [l]. But David ſpeaks of *the courts of the Lord* [m], and [n] we read of *two courts in the houſe of the Lord* [o]. After Solomon's time, the aforementioned court of the people was divided by a low wall, the outward part of which was for the women, in which it is ſuppoſed was the treaſury, [p], and which is thought to be the *new court*, before which Jehoſhaphat ſtood [q].

Some authors mention *the court of the Gentiles*, ſurrounding the court of the people; where they might come who were not Iſraelites, but ſtrangers

[h] Luke vi. 12. Inſtead of, in prayer to God, it might be rendered in the Proſeuchæ, εν τη προσευχη του Θεου. [i] 2 Kings iv. 23. [k] See Dean Prideaux's Connection, part I. book vi. Anno 444. [l] Exod. xxvii. 9. [m] Pſal. lxxxiv. 2. [n] In 2 Kings xxi. 5. [o] See alſo Jer. xxxvi. 10. 2 Chron. iv. 9. [p] Mentioned John viii. 20. [q] 2 Chron. xx. 5. and chap. xvii. 19. Joſephus's Wars, book vi. chap. 6. Lightfoot's Temple, chap. xvi. xvii. xviii. xix.

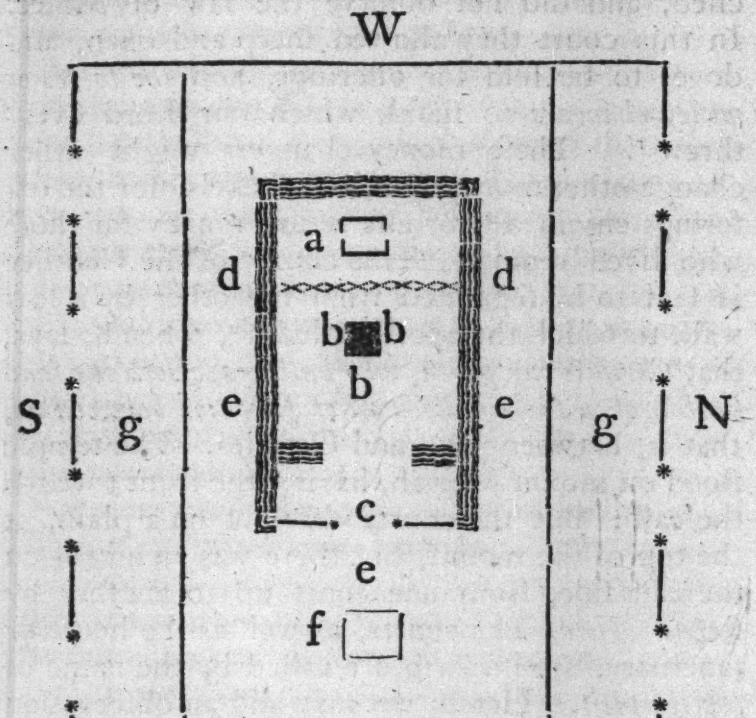
or

or proſelytes of the gate, who profeſſed to worſhip the true God, though they were not circumciſed, and did not obſerve the law of Moſes. In this court they allowed ſheep and oxen, and doves to be ſold for offerings, and *the tables of money-changers* to ſtand, which our Lord overthrew [r]. Theſe money-changers might either change other money into half-ſhekels, for the offerings enjoined [s], or elſe return money for thoſe who lived remote. This court [t] of the Gentiles is ſaid to be ſeparated from the other by a low wall, to which the apoſtle alludes [u], when he ſays, that *Chriſt is our peace, who hath made both one, and hath broken the middle wall of partition between us*, that is, between Jews and Gentiles. The temple ſtood on mount Moriah, having the front towards the eaſt: But the courts were not on a plain, at the top of the mount, but there was an aſcent on the eaſt ſide, from one court up to another by ſteps. *Note*, The courts, as well as the houſe or ſanctuary, are in ſcripture called by the name of *the temple* [v]. Hereto we may add an obſervation of Joſephus [w], that there was *but one holy city, and one temple in it, and one altar; but no more temples or altars in any other city; for the Hebrews are but one nation, and worſhip but one God.*

[r] John ii. 14. Matt. xxi. 12.
[s] Exod. xxx. 15.
[t] Lightf. ibid. Mede, book i. diſc. 3.
[u] Epheſ. ii. 14.
[v] Matt. xxi. 12, 13. Luke i. 10.
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The figure here drawn renders this Account of the Jewiſh Tabernacle and Temple the more plain.



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a, The ark in the holy of holies.

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c, The porch.

e e e, The firſt court, or court of the prieſts, or the inward court, ſeparated from the reſt by a low wall.

f, The brazen altar, on which the ſacrifices were offered.

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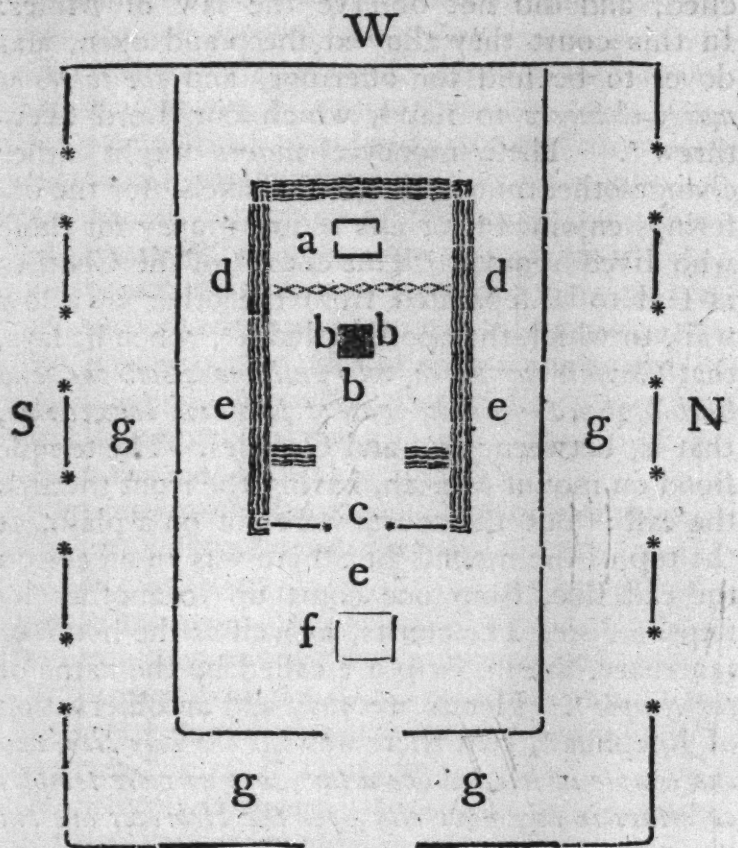
The great gate was on the eaſt [x]. There was no gate on the weſt; but ſeveral on both ſides, north and ſouth [y].

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[x] Therefore Moſes and Aaron were appointed to encamp before the tabernacle eaſtward, keeping the charge of the ſanctuary, that none but the prieſts might go into it, Num. iii. 38. So alſo Maimon. Mor. Nevoch. par. III. chap. xlv. Sanctum Sanctorum—Majeſtas divina in Occidente. And ſo much the prophet ſhews from his viſion, Ezek. viii. 16. At the door of the tabernacle were about five-and-twenty men, with their backs toward the tabernacle, and their faces towards the eaſt and they worſhipped the ſun toward the eaſt, ſo that the entrance into the temple was toward the eaſt; otherwiſe the idolaters could not, at the ſame time, have their backs toward the temple, and their faces toward the eaſt. Compare Ezek. xlvi. 1. and Joſeph. Antiq. book VIII. chap. ii. Hereby the true worſhippers looking toward the weſt, where ſtood the mercy-ſeat, (the ſymbol of God's preſence in the holy of holies,) were prevented from imitating the Heathen, eſpecially the Perſian and Chaldean idolaters, in worſhipping of the ſun towards its riſing in the eaſt. But on the other hand, the primitive Chriſtians generally turned toward the eaſt in their public ſolemn adorations, as eſteeming that part of the heavens a ſymbol of Chriſt, the *orient* which we tranſlate the *day-ſpring*, Luke i. 78. who is alſo *the Sun of righteouſneſs*, Malachi iv. 2. and who, as they judge it, ſhould appear at his ſecond coming in the eaſtern part of the world. Tertul. Apol. chap. xvi. Gregory's Notes and Obſervat. chap. xviii. Bingham Antiq. book XIII. chap. viii. ſect. 15.

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for his ſoul or life [z], which they were enabled to pay out of the ſpoils of the Egyptians, at their going forth out of Egypt [a]. The Hebrew doctors ſay, that this was a perpetual ordinance, and that the half ſhekel was paid every year by all, except women, bondmen, and children [b]. And, by the account of Joſephus [c], it was not only paid in the wilderneſs, for the maintenance of the tabernacle-ſervice, but all along afterwards *to the temple* [d]; and even by them who dwelt abroad; for this *didrachma*, or half ſhekel, with other *holy money devoted to God, according to cuſtom*, Joſephus ſays, [e] *was tranſmitted to Jeruſalem, by the Jews of Meſopotamia and Babylon;* though ſometimes it might be neglected [f].

Fourthly, As for the *perſons* who officiated, viz. the *prieſts*, they were of the family or poſterity of Levi, one of Jacob's twelve ſons, who were choſen by God to perform the offices belonging to the public ſervices; wherefore their laws were called *Levitical laws* [g].

Aaron, one of the deſcendants of Levi [h], and Aaron's poſterity, were choſen for the prieſts office [i], the eldeſt ſon to be the *high prieſt*, and the other ſons to be the prieſts of the ſecond order, for the uſual ſacrifices, and offering incenſe, and

[z] Exod. xxx. 11. [a] Exod. xii. 35, 36. [b] P. Fagius, Grotius, and Ainſworth, on Exod. xxx. 15. 16. The ſeventy call it, Exod. xxx. 13. διδραχμον. [c] Wars, book VII. chap. xxvi. where he ſays, that the Roman emperor impoſed on the Jews the Didrachma, as a tax to be paid to the Capitol, as formerly to the Temple. [d] See alſo Matt. xvii. 24. [e] Antiq. book XVIII. chap. xii. at the beginning. Compare Agrippa's Letter to Gaius, near the end Philo. Legat. chap. xvi. [f] As appears from 2 Chron. xxiv. 5,—15. [g] Num. xviii. 1,—8. [h] Exod. vi. 16, 20. [i] Exod. xl. 12, &c.

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interceding with God for the people, in virtue of the ſacrifice offered by them. One great difference in their office was that the high prieſt alone, and he but once in a year, entered into the holy of holies, and made the atonement for himſelf and the people, in order to the cleanſing them from their legal pollutions, and other tranſgreſſions, [k]. All the reſt of Levi's race called Levites [l], were to be as it were attendants on the prieſts, and employed in bearing the tabernacle, and taking care of the holy veſſels, and celebrating the praiſes of God, with hymns and muſical inſtruments [m]. On ſome of theſe offices, they were to enter at twenty-five years of age, and on others at thirty, and ſo continue till fifty [n]. Afterwards king David appointed them ſome employment in the houſe of the Lord at twenty years of age [o], and ſo did Ezra after the return from the Babylonian captivity [p].

Another remarkable office of the prieſt was, in a very ſolemn manner to bleſs the people [q]. Where it is alſo obſervable, that God promiſed to confirm the bleſſing pronounced by his prieſts in a peculiar manner [r]; *And they ſhall put my name upon the children of Iſrael, and I will bleſs them.*

Beſides the attendance, which the prieſts were bound to give in their turn, at the tabernacle in the temple, and on the public ſervice there, they were obliged likewiſe to ſtudy in the law, to inſtruct the people therein, and to conduct them, and watch over them [s]: *They ſhall teach Jacob*

[k] Levit. xvi. [l] Numb. iii. [m] Numb. iii. 6, &c. and Numb. viii. 5. to the end. [n] Numb. viii. 24, 25. and Numb. iv. 2, 3. [o] 1 Chron. xxiii. 24. [p] Ezra iii. 8 [q] Numb. vi. 22, &c. [r] Verſe 27. [s] Deut. xxxiii. 10.

thy judgments, and Iſrael thy law; they ſhall put incenſe before thee [t]: And for this reaſon, they had cities aſſigned them [u] in all the corners of the land; that ſo they might both more eaſily obſerve the manners of the people, and that the people might the more eaſily have recourſe to them: Therefore they are called *watchmen* and *ſhepherds* by the prophets, and therefore we read [v], *Aſk the prieſts concerning the law;* and [w] that *the prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth; for he is the meſſenger of the Lord of hoſts.* We read indeed of ſome others, who offered ſacrifice, and taught the people; ſuch as Samuel [x], and Elijah [y]; but then that was done by an extraordinary power, as prophets, of whatſoever tribe they were; but the ordinary miniſterial offices were proper to the tribe of Levi, and the prieſtly family.

Amongſt the ordinances relating to the high prieſts, that is not to be omitted, which we read [z] concerning the *Urim* and *Thummim*; theſe were ordered to be put in the breaſt-plate of the *ephod*, (which was a garment wore by the high prieſt) whereby God was pleaſed to reveal himſelf when he was conſulted, in weighty caſes, that concerned the public, as the choice of magiſtrates, making war, &c. The word *Urim* is generally underſtood to ſignify *light*, and the word *Thummim*, *truth* or *perfection*. The ſcripture doth not acquaint us what this *Urim* and *Thummim* were, neither is there any mention of them [a] where the making of all Aaron's garments is related. The Jewiſh doctors ſay, it was the ſame with the twelve precious

[t] Read alſo Deut. xvii. 8,—14. [u] Num. xxxv. 1, &c.
[v] Haggai ii. 11. [w] Malachi ii. 7. [x] 1 Sam. vii.
[y] 1 Kings xviii. [z] Exod. xxviii. 30. [a] Exod. xxxix.

ſtones,

ſtones, appointed to be ſet in the breaſt-plate[b]. Others think, by *Urim* and *Thummim* is to be meant only that divine virtue and power given to the breaſt-plate, in its conſecration, of obtaining an oraculous anſwer from God[c]. Much to the ſame purpoſe, another very learned perſon ſays, it is for this cauſe, that the *Urim* and *Thummim*, the *light* and the *truth*, are ſaid to be *in* the *ephod*, becauſe the high prieſt, having this ornament on him, receives from God the *light* and the *truth* which he declares to men[d]. Whatever it was, God was pleaſed to ſignify his will thereby to his people when they conſulted him: But how this was done is uncertain; whether by an extraordinary ſhining of the ſtones; or by inſpiring the high prieſt, being arrayed with the *ephod*, to give an anſwer to what was deſired: or by a voice; or ſome other way unknown to us. We have inſtances of the people's conſulting with God, and of his anſwering and directing them[e]. One of the learned Jews ſays, [f] that the manner of aſking counſel by the *Urim* and *Thummim* was thus: When they inquired, the prieſt, having the *ephod* on him, ſtood with his face towards the ark; and the inquirer ſtood behind him, with his face towards the back of the prieſt, and aſked with a low voice, as one that prayeth by himſelf; forthwith the Holy Ghoſt came upon the prieſt, and he beheld the breaſt-plate, and ſaw therein, by the viſion of prophecy, and gave the anſwer, &c.

[b] Verſe 17. [c] Dr. Pocock on Hoſea iii. 4. p. 149.
[d] Du Pin's Hiſt. of the Canon, book I. chap. ii. ſect. 2.
[e] Judg. i. 1. and chap. xx. 18, 23, 27, 28. 1 Sam. xxiii. 3. 9. and chap. xxx. 7, 8. 2 Sam. v. 19. [f] Maimon. apud Ainſworth on Exod. xxviii. 30.

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There are ſome paſſages wherein the anſwer is introduced with, *And the Lord ſaid;* which ſeem to confirm the opinion of thoſe who ſuppoſe the anſwer was given by an *audible voice* from the mercy ſeat [g].

The ceremonial laws are often ſaid to be *ſtatutes and ordinances for ever;* whereas they did ceaſe at Chriſt's appearing in the world, who was the ſubſtance of what thoſe laws were but ſhadows; or, *as the ſtraw or ſtalk decays, when the ſeed is ripened* [h]. Nor were they intended for all the world, but were given to one people; and many of them reſtrained to one certain land, and particularly the ſacrificing of the paſchal lamb, to Jeruſalem [i]. God often declares, that he would call the Gentiles; and no one can think, that the Gentiles ſhould be governed by the laws peculiar to the Jews, as to keep the paſſover in remembrance of a deliverance from Egypt, who never were delivered thence; or that all the nations of the earth ſhould go to worſhip him at Jeruſalem: So that by the words *for ever*, as to thoſe laws, is meant only a *laſting duration*, ſo long as the Jewiſh ſtate continued, and till ſuch a remarkable period of time came, which ſhould alter the ſtate of things, *viz.* till the time of the Meſſiah, or our Lord Jeſus Chriſt, and the ſtate of the goſpel; when God ſhould alter the obligation of them by a new revelation of his will. In ſuch a ſenſe, the ſervant was ſaid to ſerve his maſter *for ever* [k],

[g] As Judg. i. 1, 2. and chap. xx. 18, 23, 28. 1 Sam. xxiii. 2, 11, 12. 2 Sam. ii. 1. See Dean Prideaux's Old and New Teſtament Connected, page 1. book 3, ſub. an. 535.

[h] Irenæus, lib. iv. chap. 7. But the Jews eſteem this as one of the fundamentals of their law, that it was never to be abrogated, Maimon. Porta Moſis, page 175. edition Oxon. 1655.

[i] Deut. xvi. 5, 6. [k] Exod. xxi. 6.

that

that is, during his maſter's life, or till the year of jubilee: And Samuel is ſaid to abide before the Lord *for ever*[l], that is, as long as he lived. And as to the pretence of the Jews, that not only their law is ſaid to continue for ever, but to their ſeed *for all generations*[m]; they may as well argue[n], that they ſhould be ſtill in poſſeſſion of Canaan, becauſe it is ſaid that God promiſed it to Abraham, and to his ſeed, *for an everlaſting poſſeſſion.*

Further, there was to be eſtabliſhed another prieſthood than that of Aaron, viz, *after the order of Melchizedeck*, and ſuch a prieſt was to *judge among the Heathen*[o]. The prophets expreſsly foretold the end and period of the ceremonial law, the deſtruction of the ſanctuary, and the ceaſing of the ſacrifice and oblation[p], and that the terms of *the new covenant* ſhould conſiſt, not ſo much in the outward ceremonial, as in the inward ſpiritual true righteouſneſs, which God would aſſiſt them in, by his grace working *in their heart*[q]. So that it cannot ſo well be ſaid, that their laws were to be *abrogated by a contrary law*, as that they were to *ceaſe of themſelves:* The nature of them ſo requiring, that when the ſubſtance appeared, the type or repreſentation thereof ought to vaniſh; and the ſon being grown up, there ſhould be no need of the office of *tutors*, or *governors*, according to the argument of the apoſtle[r].

We are further to underſtand, as to thoſe ceremonial laws, that notwithſtanding God therein appointed ſo many ſacrifices and offerings; yet they were not ordained primarily for themſelves,

[l] 1 Sam. i. 22. [m] Gen. xvii. 9. [n] From verſe 8. foregoing. [o] Pſalm cx. 4, 6. [p] Dan. ix. 26, 27. [q] Jer. xxxi. 31, 32, 33. Heb. viii. 9, 10. [r] Gal. iv. 1, 2, 3.

but

but ſecondarily [s], as an acknowledgement of the only true God, and a method of worſhipping him; and alſo as a teſtimony of the repentance and gratitude of the offerer, and of his deſire of making atonement and reconciliation with God, in order to be encouraged to ſerve him better for the future: Without this, God did not command, nor promiſe to accept any ſacrifices; and therefore when men came to prefer ſacrifices and offerings, barely conſidered in themſelves, before the greater things of the law, and valued themſelves as acceptable in themſelves, and placed their efficacy in a naked rite, without a ſincere repentance and obedience, God would no longer own them. This remark explains thoſe paſſages, which ſeem to diſparage and vilify ſacrifices, as if they were a ſervice God never appointed nor approved, (according to the firſt general rule aforegoing for interpreting the holy ſcripture;) ſuch as [t] *I deſired mercy and not ſacrifice*, that is, comparatively, mercy, (which is of more reſpect with God) rather than ſacrifice; as it follows, *and the knowledge of God more than burnt-offering* [u].

Next we may inquire into ſome *particular reaſons* of the rites and cuſtoms enjoined the Iſraelites. In the *firſt place*, The great deſign of the law, a learned Jew, (as alſo the ancient fathers of the Chriſtian church) obſerves, was to [v] *prevent idolatry*, which had then overſpread the world; and

[s] Maimon. Mor. Nev. par. iii. chap. 32. [t] Hoſea vi. 6. [u] So Pſalm li. 16. Jer. vii. 21. Micah vi. 6. Iſa. i. 11,—20, &c. [v] Maimom. Ibid. chap. 29. Prima legis noſtræ intentio idololatriam tollere, & quæ illi adhærent, aut occaſionem præbent. Irenæus. lib. iv. chap. xxviii. Facilem ad idola reverti populum erudiebat per multas avocationes, &c. Sic Tertull. contra Marc. lib. ii. chap. 18. & Juſt. Martyr. Trypho. p. 58, & 203.

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to that end, to keep thoſe people cloſe to a peculiar worſhip of the true God, by his own appointment; and that they ſhould not hanker after the ways and cuſtoms of religious worſhip, performed to idols and falſe gods, either by the Egyptians, from whom they came, or the inhabitants of Canaan, whether they were going, or the other nations round about them; as they might have been inclined to do, had not God thus ordained ſo many rites and ways of worſhip of his own chuſing, together with the time, place, manner, and all the ſmalleſt circumſtances [w].

And as for the rites and ceremonies forbidden in the law, the Jews were moſt in danger of imitating the neighbouring Chaldean, Syrian, Egyptian, and Canaanitiſh idolaters, who were afterwards called by the general name of Zabii [x], whoſe books the aforecited Jewiſh doctor read, and learned many of their cuſtoms, and from thence obſerved, that many particular rites were forbidden by God, in oppoſition to the rites of thoſe idolaters, ſuch as to keep feſtivals in honour of the planets, and for their worſhip, becauſe the idolaters did ſo, as thinking their influence promoted the fruits of the earth, which therefore depended on their *worſhipping* of them [y]. So again, it was forbidden to wear *a garment of linen and woollen* [z], or to *round the corners of their heads* [a], becauſe the idolatrous prieſts were wont ſo to do. Likewiſe it was ordered, that *a woman ſhould not wear that which pertaineth to a man, neither ſhould a man put on a woman's garment* [b]; becauſe ſuch was

[w] Lev. xviii. 3, 4. Deut. xii. 29. to the end of the chapter, and chap. xiv. 12. [x] Pocock Specimen Hiſt. Arab. p. 138. [y] Deut. iv. 19. [z] Lev. xix. 19. [a] Verſe 27. [b] Deut. xxii. 5.

the practice of the Zabian idolaters, in their idol-worſhip [c]. And poſſibly the ſame may be ſaid of *unclean meats*, eſpecially *ſwine* [d]. This truth, that many rites and cuſtoms which ſeem to us indifferent, and of no great moment, were forbidden in the law; and alſo that other legal rites were inſtituted in oppoſition to the idolatrous ones, appears from the charge [e], *After the doings of the land of Egypt, wherein ye dwelt, ye ſhall not do: and after the doings of the land of Canaan, whither I bring you, ye ſhall not do. I am the Lord your God; ye ſhall therefore keep my ſtatutes and my judgments*, &c. In which words it is implied, not only that the idolatrous rites of the Gentiles were forbidden, but that thoſe of God's appointment were ſtrictly contrary to the other: And we find the Jews often hated and accuſed, by reaſon of the diverſity of their laws and cuſtoms from thoſe of other people: On this account, Haman accuſed them to Ahaſuerus [f]. *There is a certain people ſcattered abroad, and their laws are diverſe from all people.* And in after-ages, they were repreſented by the Roman Hiſtorian [g], *As a people whoſe religious rites were contrary to all the world beſides; that what to others was moſt ſacred, they accounted profane; and on the contrary, allowed and obſerved*

[c] Maimon. ibid. & chap. 30, 37. The ſame author indeed ſays, Pars ibid. chap. 32. *Retinuit Deus cultus, eoſq; a rebus & phantaſmatibus, quæ nullam veritatem habent, ad nomen ſuum venerandum tranſtulit:* But then he inſtances only in ſuch as moſt likely were at firſt appointed by God, as *temples*, *altars*, *ſacrifices*, and *proſtrations*, which the Heathens imitated; and proſelytes might have been diſcouraged by their aboliſhment. [d] Biſhop Patrick in Lev. xi. 7. and Spencer de Leg. Hebræor. lib. ii. chap. i. ſect. 5. [e] Lev. xviii. 3, 4. [f] Eſth. iii. 8. [g] Tacitus Hiſt. lib. v. chap. 4. and Dion. Caſſius repreſents them as differing from all others, both in their way of living and religion. Dion. Caſ. lib. xxxvii. p. 41.

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what by the others were forbidden. The general cauſe of all which was, that they might be the furtheſt removed from the idolatrous worſhip which had ſo much prevailed in the world, and be preſerved in the peculiar worſhip of Jehovah the true God, who in a particular manner had adopted them for his children, and choſen them for his ſervants: And no doubt the cauſe why a more particular reaſon cannot be given for ſome prohibited rites, that may ſeem ſlight to us now, is what the aforementioned rabbi obſerved, becauſe *we know more of the particular rites of the ancient idolaters* [h].

Some nevertheleſs have thought, that many of the Moſaical ordinances were derived from the Heathen cuſtoms, eſpecially of the Egyptians; which they ſuppoſe might have been innocently brought in at the firſt, and reformed from the impious additions with which they had been adulterated: But this to others doth not appear ſo probable, who conſider that the Jewiſh ceremonies were of divine appointment; and would God ordain ſuch cuſtoms as the devil himſelf was the author of? Again, God *ſeparated* the Jews from the reſt of the world; and it was on the account of this ſeparation, that they were eſteemed *a holy and peculiar people unto God* [i]. They are therefore commanded expreſsly not to imitate the doings of the Egyptians or Canaanites, *neither to walk in their ordinances* [k]: So that if there were ſome Moſaical ceremonies which ſeem like to thoſe which were obſerved in Egypt, and the neighbouring places, it may be, either, becauſe the Heathen imitated the Judaical rites; as in particular, the Egyptians might learn

[h] Maimon. ibid. chap. 49. ad finem. [i] Lev. xx. 26. Deut. xiv. 1, 2. [k] Lev. xxiii. 3.

circumciſion[l] from their neighbours the Iſhmaelites, Abraham's poſterity by Hagar, or ſome other people might therein imitate the poſterity of Abraham by Keturah, or light on ſome of their religious acts by chance, or elſe be led to them by the natural tendency of things; as there are many things which men do very like, and none of them learn from one another.

Secondly, Their ceremonial rites were types and figures of Chriſt and the goſpel. A type[m] is a likeneſs or reſemblance which one thing has to another, as a ſhadow to the ſubſtance, or a picture to a man; and indeed the general diſpenſation under the law looks towards the coming of the Meſſiah: Hence the law is called the *ſhadow of good things to come*[n], eſpecially the temple miniſtration had a peculiar glance at a future ſtate under the goſpel; and thoſe ſacrifices of bullocks, and goats, and lambs, did reſemble and ſhadow forth the great ſacrifice of Chriſt offered on the croſs, when he died in our ſtead, and ſhed his blood to make an atonement (or pacify God's wrath) for us: And eſpecially as a lamb was a ſacrifice[o], upon which God delivered the Iſraelites from the ſlavery in Egypt[p]; ſo Chriſt was the true *Lamb of God*[q], which was ſacrificed for the ſins of the world, to deliver us from the dominion of ſin, the devil, and hell[r]. Hence the apoſtle, *Chriſt our paſſover is ſacrificed for us*[s]. So

[l] Vid. Grot. de Ver. Rel. Chriſtianæ, lib. i. ſect. 16. And Annotat. ibid. And Spencer de Leg. Hebr. lib. i. chap. 4. ſect. 4. [m] Ab στυπτω, hence τυπος ηλων, the print of the nails, John xx. [n] Heb. x. 1. [o] Exod. xii. 27. and xxxiv 35. [p] Exod. xii. [q] John i. 29. [r] Eph. v. 2. Heb. ix. 28. John i. 29. [s] 1 Cor. v. 7. From this appears the miſtake of thoſe who think that God deſigned

So alſo at Chriſt's crucifixion, the ſoldiers *not breaking his legs*, as they had done the legs of the two thieves [t], was typified in the paſchal lamb of which a *bone* was not to be broken [u]. The lamb was alſo to be *without blemiſh* [v], typifying Chriſt, whom the apoſtle calls *a lamb without blemiſh and without ſpot* [w]. And as no other place but one, the temple, was allowed for the ſacrifices, ſo it is the only Mediator Jeſus Chriſt, by whom alone man's ſins could be expiated: So likewiſe the propitiatory or *mercy-ſeat* [x], was a figure of Chriſt, the true *propitiation* for renconciling us to God [y].

Again, the high prieſt on the *expiation* day, having ſlain the ſacrifice, entered into the holy of holies, to make an atonment with the blood of the ſacrifice, (ſprinkling it on the mercy-ſeat, and afterwards on the altar) for himſelf, and for the ſins of the people [z]. This did in a moſt lively manner repreſent Jeſus Chriſt, our great high prieſt, who having offered himſelf on the altar of the croſs, and being aſcended into heaven, *entered into the* true *holy place*, that is, the higheſt heavens, by virtue of the ſacrifice of his own blood,

ſigned the ten commandments alone for the ſtanding laws of the Iſraelites, and did not ordain the particular ceremonial laws till after the idolatry of the *Golden Calf*. (Exod. xxxii. 2.) ſince the ceremonial law was ordained partly, if not chiefly, to foreſhadow and repreſent Chriſt: And in Exod. xxix. the ceremonies of conſecrating the prieſts, and of the daily burnt offering, were appointed before the commiſſion of their idolatry. Though perhaps the ceremonial laws might be multiplied on that account for the reaſon abovementioned, viz. To preſerve them from all inſtances of the idolatry of the Heathen world, ſeeing they were ſo inclined thereto.

[t] John xix. 33. [u] Exod. xii. 46. [v] Exod. xii. 5. [w] 1 Pet. i. 19. [x] Appointed Exod. xxv. 17. [y] Rom. iii. 25. [z] Lev. xvi.

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to appear in the preſence of God, not indeed to expiate for himſelf but for us [a] As alſo the ſcapegoat, on which Aaron, by laying his hands on his head, *put* the iniquities of the people [b], prefigured by our Lord, who *his own ſelf bare our ſins in his own body, and was made ſin for us* [c]. So that whatſoever virtue was made in thoſe ſacrifices, for the forgiveneſs of ſins, did operate only as they had relation to Chriſt, and through his death alone. Whence we are to conſider the Jewiſh ſacrifices in a twofold reſpect, *viz. carnal* and *ſpiritual:* In the *firſt place*, as they ſerved to *the purifying of the fleſh* [d], that is, the taking away the uncleanneſs the Jews contracted by the breach of the law, and the exempting them from the puniſhment which by the law was to be inflicted for the ſame, in order to their enjoyment of the benefit of the Jewiſh religion, and of the land of Canaan. Now, what the ſacrifices, as types, effected in the carnal ſenſe, that in the *ſecond place*, the antitype, or ſacrifice of Chriſt's death repreſented by them, effected in the ſpiritual ſenſe, that is, the cleanſing or purifying the ſoul from the guilt of ſin, and an exemption from the puniſhment of it, in order to the obtaining *the eternal inheritance* [e]. So that, however, as St. Paul argues, juſtification could not be from the law, or by virtue of the law, yet *under* the law, which typified Chriſt, was there repreſented man's redemption, in order to juſtification.

Once more, the *glory*, often mentioned before, that appeared breaking through a cloud, and ſome times filled the tabernacle, as it was a ſign of God's preſence, ſo it ſeems to repreſent the two na-

[a] Heb. ix. 10. [b] Lev. xvi. [c] 1 Pet. ii. 24. 2 Cor. v. 21. [d] Heb. ix. 13. [e] Heb. ix. 14, 15.

tures

tures of our bleſſed Saviour *God-man*; the luſtre and bright ſhining repreſenting the glorious Godhead, as the cloud did his manhood, or his being cloathed with fleſh: Accordingly the apoſtle [f] calls him *the brightneſs of the glory of God*, and [g] *the Lord of glory*: So he appeared to St. Paul, *who ſaw a light from heaven above the brightneſs of the ſun ſhining round about him* [h].

This repreſentation of Chriſt the Meſſiah and Saviour, ſo long before-hand, in the ceremonies and appearances under the law, ſhews, that the coming of Chriſt was the great deſign of God, the effect of his determinate counſel, and of his wiſdom and power, even before the foundation of the world: Accordingly this redemption of the world by Chriſt ought to be eſteemed by us, as a work which the great God himſelf valued ſo highly, and intended from the beginning as his grand work and moſt glorious deſign: Therefore it was foretold, (as hath been obſerved) at the beginning of the world, ſhadowed out in the law, and repreſented in the lives and actions [i] of the moſt eminent perſons amongſt the Jews in all ages, as Moſes, Aaron, Joſhua, David, &c. and all along pointed at by the holy men and prophets of God.—*How ſhall we eſcape if we neglect ſo great ſalvation?*

Note alſo, That our Chriſtian prayers and almsdeeds are compared in ſcripture to the Jewiſh ſacrifices and offerings; and ſo are called the Chriſtian *ſacrifices* and oblations [k].

[f] Heb. i. 3. [g] 1 Cor. ii. 8. [h] Acts xxv. 13.
[i] As the ancient fathers obſerved, Vid. Grot. in Matt. i. 22.
[k] 1 Pet. ii. 5. Heb. xiii. 15. Phil. iv. 18.

Laſtly,

Laſtly, Many of the ceremonial laws inſtructed the people in the principles of *inward purity*, and *a virtuous behaviour*; as their many waſhings ſignified the purity that ſhould be in their hearts and conſciences; their not eating blood taught them to abſtain from cruelty and murder; the ſmoke of their incenſe aſcending up to heaven, inſtructed them to ſend up their morning and evening prayers to God. Moſes himſelf expounds the law in a moral ſenſe [l], *circumciſe the foreſkin of your hearts*, caſt off all vile affections. It is evident that the Old Teſtament gives two different repreſentations of religion. Accordingly, the notion which the patriarchs, and prophets, and other eminent perſons among the Jews, had of their religion, was very different from that of the more ignorant and inferior ſort; for theſe laſt ſeem to have attended moſt to the mere outward ceremonial ordinances, overlooking the ſpiritual intention of the ſame; whereas the former looked on their religion as on inſtitutions more ſpiritual, and agreeable to the two fundamental principles of natural religion, the love of God above all things, and of our neighbour as ourſelves; both which are required [m]. Theſe perſons lived under a grateful ſenſe of the Divine Providence, and were ſupported with the hopes of obtaining an intereſt in God's promiſes, eſpecially the principal one of the Meſſiah and Saviour [n]. Thus much we learn from St.

[l] Deut. x. 16. [m] Deut. vi. 5. Lev. xix. 18, compared with Matt. xxii. 36, &c. to which may be added, Micah vi. 8. *What doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* See alſo Iſa. i. 11,—20. and lxvi. 2, 3. Compare Eccl. xxxv. 1, 2, 3. [n] This is obſerved by Ignatius, Epiſt. ad Philadelph. num. 5, 9.

Paul,

Paul, who calls the mere outward and ceremonial appointments, conſidered only by themſelves, *weak and beggarly elements*[o]; whereas the law, conſidered with the ſpiritual intention of it, is *holy juſt* and *good*[p]; and the Patriarchs, Abel, Enoch, Noah, and Abraham, were *juſtified by faith*[q], *and did eat the ſame ſpiritual meat*, that is, myſtically taſted of the benefits of Chriſt, by faith in him who was to come[r], and embraced the ſame *heavenly promiſes*, *having ſeen them afar off*[s]. But by degrees, the Jewiſh church became ſo corrupt, that this ſpiritual deſign of the law was little attended to, the generality of the Jews contenting themſelves with a mere bodily obſervance of the ceremonial part, as we ſhall find when we come to conſider their ſtate in the times of the goſpel.

Thus much for the ſecond ſort of laws among the Jews, namely, the *ceremonial laws:* And it is hoped by the remarks aforegoing one may much better underſtand the New Teſtament.

[o] Gal. iv. 9. [p] Rom. vii. 12, 14. Digniſſima ſunt lectu quæ apud Grot. de jure belli et pacis, lib. I. chap. ii. ſect. 6. num. 4. [q] Heb. xi. 13. [r] 1 Cor. x. 3, 4. [s] Heb. xi. 13.

CHAP. X.

Of the Judicial Law.

III. A Third ſort of laws God gave the Jews, were *judicial laws*, which may be compared to our ſtatute laws in England. They were, for the moſt part, calculated for the Jewiſh ſtate in their own country; but are not to be made a general pattern and ſtandard for the laws of other nations, unleſs where there is an equal concurrence of circumſtances, and the application is manifeſt. In ſuch a caſe, indeed we may rely on the infinite wiſdom of God for equity and proportion: Or where any particular law is a branch of the law of nature, the reaſon of which is immutable and eternal: Otherwiſe theſe *judicial laws* went off with the Jewiſh commonwealth.

Theſe were ſuch as concerned their eſtates and poſſeſſions, their cattle and goods, and concerning buying and ſelling, &c. containing the rules which God would have his people obſerve in the land which he had given them[a].

It hath been queſtioned how far theſe *judicial laws* oblige Chriſtians in two particulars therein forbidden, ſuppoſing them not to be forbidden by the laws of other countries. In the firſt place, thoſe concerning marrying with near kindred[b]: Some of the degrees mentioned[c], may be ſup-

[a] Exod. xxi. xxii. xxiii. part of Numbers, and part of Deuteronomy. [b] Lev. xviii. [c] Verſe 7,—14.

poſed

poſed to be ſuch as were eſteemed unlawful by many of the Heathen world, and ſo were truly abominations; but it cannot be affirmed that all the reſt are ſuch, eſpecially ſince the law, in ſome caſes, ordered the marrying within one degree forbidden [d], that of the brother's wife; and therefore the term laſt mentioned *abomination* cannot be applied to all the degrees alike: But as to thoſe forbidden, they are [e] in the ſame ſenſe as [f] the ſacrifice in which was a blemiſh, or any evil favouredneſs, is termed an abomination, not in itſelf, but becauſe God poſitively forbad it. It is alſo thought that the more remote degrees were forbidden, not as ſtrictly abominations in themſelves, but that they might ſerve as an hedge or outwork, to keep them at a greater diſtance from the others that were ſo [g].

There hath alſo been a diſpute concerning another of theſe laws, *viz.* that of uſury, whether it be ſtrictly binding upon Chriſtians. Uſury in itſelf conſidered, cannot be ſaid to be contrary to juſtice, becauſe it is moſt reaſonable that the lender ſhould have and contract for a part of the gain and advantage which the borrower may make of his money, as well as a landlord may expect rent for his land: and though the *Moſaical* law forbad the Jews to take uſury of their brethern, or natural Jews, yet they were allowed to lend upon uſury to a ſtranger [h], which God would not have allowed, if uſury had been morally evil itſelf. Indeed uſury, as well as any other dealing, is ſubject to abuſe, which is to be avoided, either in reſpect

[d] Verſe 16. [e] Verſe 14. [f] Deut. xvii. 1.
[g] Hottinger Theſaurus. lib. II. chap. iii. ſect. 2. p. 554. de Lege ſcriptâ, Sepimentum legis, &c. [h] Deut. xxiii. 20.

to the borrower, who, if poor and neceſſitous, may hope for a free loan from his fellow Chriſtian; or in reſpect to the manner of the uſury, by exacting, and thereby eating out another's eſtate, which is therefore termed biting uſury, and plainly inconſiſtent with our Saviour's rule of doing unto others as we would they ſhould do unto us. In other caſes uſury ſeems not unlawful to Chriſtians, when no other circumſtances make it ſo: As for the law againſt uſury [i], it ſeems to be confined only to the children of Iſrael in their own country; as that other political law concerning lands to be releaſed every ſeventh year to their former owner [k], and ſuch-like *judicial laws*; and as for the other places [l], they are to be referred to the firſt limitation of uſury to the Jewiſh people. *Laſtly*, As for the command of Chriſt [m], *Lend, hoping for nothing again*, that is to be explained from the verſe foregoing, where our Saviour enjoins his followers to be more kind and loving than the Heathen, or ſinners, who would do good, and lend to them only of whom they hoped to receive as much again; whereas Chriſt teaches us a more exalted charity and good-will, to be merciful, and to love and lend even where we can hope for nothing again, that is, have no reaſon to expect the like kindneſs ourſelves another time.

[i] Exod. xxii. 25. and in other places in the Old Teſtament.
[k] Deut. xv. 1, 2. [l] Pſalm xv. 5. &c. Ezek. xviii. 8.
[m] Luke vi. 35.

CHAP.

CHAP. XI.

Bleſſings and Puniſhments under the Law.

WHEN we conſider the promiſes and threats, whereby God was pleaſed to inforce the obſervance of his laws, and to prevent diſobedience, we find that temporal things were more expreſsly inſiſted on; as on the one hand long life and proſperity; on the other miſery, loſs, and death [a]. And this, it hath been eſteemed, was done by reaſon of the groſſneſs and dulneſs of the people of the Jews, who being more affected with ſenſible things, were therefore more eaſy to be wrought upon by ſuch expectances. There are indeed no expreſs promiſes of eternal life to be found in the letter of the law of Moſes; and however the earthly promiſes might be intended, as ſigns and earneſts of the heavenly [b], and therefore may be ſaid to imply a future happineſs in the next world, as the Jewiſh rabbies affirm [c]; yet this future happineſs, or life eternal, is no where literally inſerted into the covenant which God made with the Jews on mount Sinai, nor was there any occaſion for it. The account given of this matter by a learned perſon [d], is worth the conſideration of the reader. "The "law of Moſes, being a political law, was not "intended for the government of mankind, but

[a] See Deut. vi. vii. [b] See what is ſaid before, concerning the covenant which God made with Abraham. [c] Hottinger. Theſaurus, lib. II. chap. iii. ſect. 2. ad initium, p. 545. [d] Dr. Pocock on Hoſ. ii. 3. compared with Archbiſhop Tillotſon, ſerm. V. vol. III, on Luke xx. 38. p. 165.

"of

" of one particular nation, and therefore was eſta-
" bliſhed as political laws are, upon temporal
" promiſes and threatenings. God had raiſed the
" Iſraelites from being no people, to be a peculiar
" people to himſelf among all nations of the
" earth, according to his gracious promiſe to Abra-
" ham, whoſe ſeed they were. And as the laws
" did more particularly concern the well ordering
" of them as a peculiar people, and a diſtinct na-
" tion in their outward government or policy, both
" eccleſiaſtical and civil; ſo did their bleſſings
" and curſes, for the moſt part, and according to
" the moſt obvious meaning of the words, ſeem
" to reſpect their outward condition and welfare
" in this world, in that land which God ſhould
" give them, rather than what ſhould concern the
" ſtate of their ſouls in the other world. And
" no marvel that no ſuch particular or diſtinct men-
" tion of that ſhould be made in the promiſes or
" threats, bleſſings or curſings under the law,
" the knowledge thereof being not a new thing,
" which they were now firſt to be made acquainted
" with. It is to be ſuppoſed that they had con-
" cerning that been ſufficiently inſtructed all along
" from their father Abraham, of whom God ſaith,
" that he knew him; that he would command his
" children, and his houſehold after him, and they
" ſhould keep the way of the Lord [e], of whoſe
" doctrine in this kind, and from him propagated
" to his poſterity, in the ſcripture teſtimony is
" given [f]. They were therefore now to be in-
" ſtructed not ſo much concerning the principles
" of religion, that is, the inward part of it, and
" a ſpiritual worſhip, as concerning their outward
" behaviour, that it might be worthy of it, and

[e] Gen. xviii. 19. [f] See Heb. ix. 9, 10, 13.

" ſuch

" ſuch whereby they might glorify that God whom " they had hitherto ſerved, and who had now ſo " greatly rewarded, and highly exalted them for " their ſervice, before the eyes of all nations, as to " make them, from being a few, to be a glorious " kingdom, &c." So that it was not the buſineſs of the law to eſtabliſh an eternal eſtate of happineſs; but as the people of all nations are encouraged in their obedience and ſubjection to governors from the benefit of ſafety and protection under them, ſo the Iſraelites were to be ſettled in a regular method of life, both religious and civil, and encouraged therein by temporal promiſes, the happineſs of the next world having been communicated to their father Abraham, on which they had cauſe to rely.

However, the holy ſcriptures of the Old Teſtament plainly ſuppoſe a ſeparate ſtate after this life, and a future happineſs. It could be on no other principle that Saul deſired Samuel's ghoſt to be brought up to him [g]. St. Paul likewiſe aſſures us, that Abraham, Iſaac, and Jacob looked beyond the temporal Canaan, even for a better country, that is, a heavenly [h]; and that Moſes had reſpect unto the recompence of the reward [i], which could not mean the poſſeſſion of the land of Canaan; for Moſes only had a view of it from mount Piſgah, but never ſet foot thereon. Again, this reward is ſet in the balance againſt the enjoyments of pleaſure for a ſeaſon [k], and therefore the reward muſt be future and eternal: And Daniel, one of the latter prophets, more expreſsly mentions the reſurrection [l]. And there-

[g] 1 Sam. xxviii. 11. [h] Heb. xi. 16. [i] Ver. 26.
[k] Ver. 25. [l] Chap. xii. 23.

fore

fore although Chriſt hath in a more clear manner[m], and alſo in reſpect to the reſurrection of the body brought to life and immortality to light through the goſpel[n], yet even before and under the law, holy men, and thoſe who were more ſpiritual, were encouraged to love and pleaſe God, not only for the obtaining peace and proſperity in a temporal Canaan upon earth, but alſo in hopes of a future eſtate of joy and bliſs. Upon this account a Jewiſh doctor tells us[o], thoſe promiſes of good things were to be underſtood of furniſhing them with neceſſaries, in order to further and promote their obedience: For, ſays he, no man, can ſerve God as he ought when he is ſick, or in want, or vexed with wars; therefore hath God promiſed the contrary bleſſings, that they might perfect their obedience, and be worthy of the life of the world to come; only the Sadducees, who received nothing as divine ſcripture, but what was expreſsly mentioned in the law of Moſes, denied a reſurrection: But then this notion of a reſurrection was more obſcure at the firſt, and began to clear up after the return from the Babylonian captivity, and as the times of the Meſſiah drew on[p]. And in Chriſt's time the Jews founded their hopes of remiſſion of ſins and eternal life on the ſcriptures of the Old Teſtament[q]. Al-

[m] For the Jews had only groſs preceptions of a future happineſs in *Mundo futuro;* ſome placing it in the enjoyment of dainty proviſions, fine houſes and apparel in the garden of Eden; others in being made great perſons, and enjoying the world under the Meſſiah; a third ſort in being reſtored to enjoyments at the reſurrection. Maimon. Porta Moſis, p. 134, &c. and 150, 161.
[n] 2 Tim. i. 10. [o] Maimon. apud Patrick in Deut. xxviii. 12. [p] See 2 Maccab. vii. 9, 21, 14, 23, 36. and chap. xii. 44. Wiſd. iv. 15, 16. and chap. v. 1,—17. [q] Acts x. 43. John v. 39.

though,

though, after all, the generality of the Jews, eſpecially of thoſe who were of more groſs and carnal perceptions in ſome ages, ſeem to look no further than on temporal bleſſings and curſes, which the ſanctions of the law pointed to, and which they chiefly hoped for under the Meſſiah [r].

[After what has been ſaid of the promiſes made to the Jews, in reſpect to this world, and their comfortable abode in the land of Canaan, it may not be improper to remark, that the promiſes of bleſſings in this life, contained in the Old Teſtament, and particularly in the Pſalms, are to be applied by us, under the goſpel, in a more reſtrained ſenſe, as the New Teſtament inſtructs us, viz. ſo far in general as that whilſt we ſeek firſt the kingdom of God, and his righteouſneſs, all the neceſſaries of this life, ſuch as convenient food and raiment, and ſuitable refreſhments, ſhall be added unto us by the Divine Providence, and all things ſhall work together for good to them that love God, which is a ſure and ſufficient foundation for our hope and truſt in God, that he will do for us what he knows to be beſt, and fitteſt for us in all caſes.]

Under the law the leſſer offences and legal pollutions were expiated by ſacrifices and offerings [s]. The greater were puniſhed with a fine, reſtitution, and loſs of the ſame limb, which any one deprived another of [t]; or by ſcourg-

[r] Vid. Grot. in Matt. v. 20. and the ſecond general remark on the goſpels. [s] Lev. iv. &c. [t] Exod. xxi. &c. This the Jewiſh rabbies and Chriſtian interpreters eſteem is not literally to be underſtood, unleſs, upon application made to the judges, the offending perſon refuſed to redeem it with money, according to Exod.

ing [u]. The greater offences were puniſhed with death, ſuch as murder, ſmiting and curſing parents, ſtealing of men, witchcraft, beaſtiality, idolatry, adultery, ſodomy, and blaſphemy. The Jewiſh doctors mention four kinds of death, as by ſtoning, burning, beheading with the ſword, and ſtrangling [v]. But the putting to death ſeems to be chiefly by ſtoning [w]. Sometimes the offender was cut off by the immediate hand of God [x].

CHAP. XII.

What befel the Iſraelites after their Removal from Mount Sinai.

THUS much for the laws God gave the Iſraelites whilſt they were in the wilderneſs at mount Sinai, where they ſtaid almoſt a year; for they came thither in the third month after their going forth out of Egypt [a], and removed thence in the ſecond month of the ſecond

Exod. xxi. 22. in another caſe, *He ſhall pay as the judges determine.* The objection from Lev. xxiv. 19. *As he hath done, ſo ſhall it be done unto him,* is anſwered by underſtanding the paſſage in general, as he hath injured another, ſo he ſhall ſuffer injury himſelf. And whereas it is ſaid. Num. xxxv. 31. *Ye ſhall take no Satisfaction for the life of a murderer,* it ſhould ſeem, they might in other caſes. Compare Joſeph. Antiq. book IV. chap. viii. [Gr. ſect. 35.] and Ainſworth on Exod. xxi. 25.

[u] Lev. xix. 20. [v] For the firſt they quote Deut. xxii. for the ſecond, Lev. xx. for the third, Exod. xxi. and for the laſt, Lev. xx. 10. See Caſaubon Exercit. 16. numb. 92. ſect. 77. p. 538. [w] Deut. xvii. 5, 6, 7, Exod. xxi. 12. and chap. xxii. 18, 19, 20, &c. Lev. xx. 9, 10, 13, 15. Lev. xxiv. 16. [x] Lev. xx. 3. [a] Exod. xix. 1.

year,

year [b], from whence they journeyed forwards, and at the time of the firſt ripe grapes, *viz.* in the fifth month of the ſecond year [c] after their departure from Egypt, were got as far as Kadeſh-barnea, near to the ſouth border of Canaan [d]. From thence ſpies were ſent to ſearch the nature of the land, and of its inhabitants. The ſpies returning and diſcouraging the people, and they murmuring, God was ſo provoked, that he made them turn backwards again, and wander round about from place to place in the wilderneſs, till all that generation of men of war, *viz.* ſix hundred thouſand, and three thouſand five hundred and fifty, which were then twenty years old and upwards, except Caleb and Joſhua, died in the wilderneſs; and it was thirty eight years [e] before the Iſraelites came again near the borders of Canaan; ſo that they journeyed in the wilderneſs forty years from their departure out of Egypt [f]; all which time they lived chiefly on *manna*, which God gave them from heaven [g], which did not ceaſe till they had paſſed over Jordan, and were actually entered into the land of Canaan, and did eat of the corn of the land, and then the *manna* ceaſed [h].

There are two other paſſages in the hiſtory of the Iſraelites marching towards Canaan, which are more particularly to be conſidered. The firſt, concerning the inſurrection of Corah and his accomplices againſt Moſes and Aaron, becauſe they had not that ſhare in the government and the

[b] Numb. x. 11. [c] Vid. Uſerii Annales. A. M. 2514. [d] Numb. xiii 20, 26. [e] Deut. ii. 14. [f] See Numb. i. 45, 46. and chap. xiii. xiv. [g] Exod. xvi. 35. [h] Joſh. v. 12.

prieſthood which they ambitiouſly aſpired to [i]. God vindicated his own choice of officers and governors by a miraculous opening the earth, and ſwallowing up the ſeditious conſpirators againſt the government, and ſacrilegious invaders of the prieſt's office; a terrible example, as St. Jude obſerves, for all ſuch who, in like manner, *deſpiſe dominion, and ſpeak evil of dignities*, leſt they alſo *periſh in the gainſaying of Core* [k].

Again, we find in this hiſtory, that the cenſers, in which Corah and his company burnt incenſe, were commanded by God to be for ever after ſeparated to a holy uſe, for making plates for covering the altar; and the reaſon is expreſsly given, becauſe that although they were the cenſers of thoſe preſumptuous ſinners, yet they *offered them before the Lord, therefore they are hallowed* [l]; plainly inſtructing us in the reſpect due unto ſacred things, which having been conſecrated to God, ought not to be employed to common uſes, but for his honour and ſervice: And the judgments of God afterwards ſhewn upon Belſhazzar, for his profaning the ſacred veſſels of the temple, ſufficiently evidence how provoking are the ſins of ſacrilege and profaneneſs [m].

Secondly, The other paſſage is that concerning Balaam [n], whom ſome think to have had the knowledge of the true God, and to have been a prophet [o]; and that he therefore told the meſſengers who were ſent to him, [p] *I will bring you word again as the Lord ſhall ſpeak unto me*; and [q] *I cannot go beyond the word of the Lord my*

[i] Numb. xvi. [k] Jude 8. 11. [l] Numb. xvi. 38. [m] Dan. v. [n] Numb. xxii. See Dr. Pocock on Hoſea xi. 1. p. 567. [o] As St. Peter calls him, 2 Pet. ii. 16. [p] Numb. xxii. 8. [q] Ver. 18.

God;

God; but that he was covetous and ambitious, and loved the wages of unrighteouſneſs[r], and therefore God gave him up to the deluſions of evil ſpirits and enchantments. Others do rather believe him to have been an Heathen ſorcerer. He is expreſsly called a ſoothſayer, or diviner[s], as being famous for the arts of magic and enchantments; accordingly he is ſaid to *ſeek for enchantments*[t]. The apoſtle might call him a prophet, as being eſteemed ſo, and the expreſſion, *the madneſs of the prophet*, is not favourable; and as to what himſelf ſaid of bringing word as the Lord ſhould ſpeak, and that he could not go beyond the word of the Lord his God, that ſhews he was over-ruled by the ſpirit of prophecy, and received counter-orders from the true God; ſo that he was unable to find any enchantment againſt Jacob, or divination againſt Iſrael[u]. Balak, king of Moab, being jealous of the number and ſucceſs of the Iſraelites, ſent for this Balaam to curſe them, ſince it was an opinion that ſuch perſons had a power, by the help of their gods, to afflict all thoſe whom they would, and blaſt their deſigns; but God turned this to the good of his people, and the diſcouragement of their enemies.

Furthermore, when Balaam was going towards Balak, it is ſaid, God's anger was kindled, becauſe he went[v], though he was permitted to go[w]. This doubtleſs was becauſe of his deſign to get the money and honour, and inclination to curſe Iſrael, which he ſhewed, by keeping the meſſengers another night[x], after God had ſaid unto him,

[r] 2 Pet. ii. 15. [s] Joſh. xiii. [t] Numb. xxiv. 1.
[u] Numb. xxiii. 22. [v] Numb. xxii. 22. [w] Ver. 20.
[x] Verſe 19.

Thou

Thou ſhalt not go with them, thou ſhalt not curſe the people, for they are bleſſed [y]. It is alſo ſaid [z], that God would not hearken unto Balaam, but turned the curſe into a bleſſing; which ſhews Balaam's deſire and endeavour to have them curſed. So that it is plain God's anger was kindled, becauſe he went, that is, with that intention ſtill, to curſe Iſrael; and although he ſucceeded not therein, yet he was inſtrumental, by his wicked counſel in the enticement of a great number of the Iſraelites, firſt to commit whoredom with the daughters of the Moabites and Midianites, and then to join with them in the worſhip of their idol gods [a]; which occaſioned many to be put to death [b], and twenty-four thouſand to die of the plague [c]. As for the aſs's ſpeaking [d], we may the leſs wonder at it, when there want not ſuch accounts in Pagan hiſtory; ſuch as of a lamb ſpeaking in Egypt, and of an ox crying out, *Rome, beware;* with many like inſtances out of the graveſt and beſt hiſtorians [e].

Thirdly, Moſes and Aaron both died before the Iſraelites entered into the land of Canaan [f], whereon the following reflection may be made, viz. that neither the Levitical prieſthood, which Aaron executed, nor the Levitical law taught by Moſes, can conduct the people of God into the eternal inheritance; but the grace of God, by faith in Jeſus, of whom both that prieſthood and that law were types and ſhadows.

[y] Verſe 12. [z] Deut. xxiii. 5. [a] Num. xxv. 1, 2, 3, 6. [b] Ver. 4. [c] Ver. 9. [d] Num. xxii. 28. [e] Grot. & alii in Num. xxii. 28. in Pool's Synopſis, [f] Num. xx. 12. Deut. xxxiv. 1,—6.

CHAP.

CHAP. XIII.

The Manifeſtation of Chriſt under the Law.

THE laſt thing to be noted concerning the Pentateuch, is, the manifeſtation of our Lord Jeſus Chriſt therein, by his being not only ſhadowed in the law, as aforeſaid, but in particular foretold by Moſes, and typified by the brazen ſerpent, and, as it were, foreſhewn by divers appearances to the Patriarchs. In the firſt place, Moſes foretold him, ſaying unto the children of Iſrael, [a] *The Lord thy God ſhall raiſe up unto thee a prophet from the midſt of thee, of thy brethren, like unto me; unto him ſhall ye hearken:* Which prophecy the Jews, and many learned Chriſtian interpreters, underſtood of a promiſe of ſucceſſion of prophets after Moſes, to prevent the Iſraelites from having recourſe to oracles and diviners, mentioned the verſe before; but the apoſtle applies it to the Meſſiah [b], and ſo does St. Stephen [c], and therefore it is to be underſtood primarily of him. Chriſt, according to the fleſh, came of the tribe of Judah, and ſo was raiſed from the midſt of that people, and of their brethren; and he was like unto Moſes, as having taken on him the nature of man, and alſo in giving laws, (which none of the ancient prophets did) inſtructing and exhorting to virtue, and foretelling things to come: So again, in being a mediator between God and man, and a reconciler of the people to God, in doing many

[a] Deut. xviii. 15. [b] Acts iii. 22. [c] Acts vii. 37.

wonderful

wonderful works, and conducting towards the Canaan of heaven. This famous prophecy of Chriſt was publiſhed above one thouſand four hundred years before-hand, and it is explained and applied by the apoſtle St. Peter [d]. And by the way, this prophecy of Chriſt's being a prophet and a law-giver, like unto Moſes, plainly manifeſts his authority to fulfil the old law of Moſes, and thereby make it appear that the ſhadows of him ceaſe.

Again, as Moſes foretold Chriſt, ſo the brazen ſerpent he ſet up on a pole in the wilderneſs, was a figure of him; for as they which were ſtung with the fiery ſerpents, were ſaved from death by looking up to the brazen ſerpent, ſo we looking up by faith to Chriſt, who was lifted up on the croſs, obtain ſalvation from eternal death [e]. So great was the work of our redemption, that it was thus foretold and repreſented ſo long before.

Furthermore, the ſeveral appearances mentioned in the Pentateuch of God and the Lord, eſpecially where what we tranſlate, *the Lord*, is in the original *Jehovah*, are aſcribed by the ancient fathers, and many other learned authors, to the ſecond perſon in the bleſſed Trinity. They affirm, that whenſoever the Divinity vouchſafed a viſible appearance, it was by the *Logos*, or word, that is, the Son, and this from apoſtolical tradition, that as God the Father at the firſt made the world by his Son, ſo by the ſame Son he afterwards manifeſted him-

[d] Acts iii. 22. See Numb. xxi. 9. compared with John iii. 14. [e] Juſtin. Martyr. Apol. 1. Edit. Grabe, ſect. 83. p. 122. & Trypho Edit. Jebb. p. 178, and 330. See at large Archbiſhop Teniſon on Idolatry, chap. xiv. the five firſt parts thereof.

ſelf;

ſelf; and that the apoſtle intends as much [f], where he intimates that the Iſraelites tempted Chriſt in the wilderneſs [g], particularly that it was by the Son of God the appearance was made to Adam and Eve, by the *ſhechinah* aforementioned, when they hid themſelves from the preſence of the Lord God [h]. The ancients alſo further affirm, that the Son was the Lord, who directed the Iſraelites by the continued *ſhechinah* of *a pillar of a cloud by day*, and *fire by night* [i], and who afterwards vouchſafed that glorious luſtre which filled the tabernacle [k]. Hence the apoſtle, ſpeaking of Chriſt, in his Epiſtle to the Hebrews [l], expreſſed himſelf ſo as the converted Jews might eaſily underſtand him, calling Chriſt the brightneſs of the glory of God: And when Chriſt was transfigured, and his face did ſhine as the ſun [m], this appearance St. Peter calls the excellent glory [n]. So he appeared to Stephen, who ſaw the glory of God, and Jeſus ſtanding at his right-hand [o]. And ſo Saul, when he ſaw a light above the brightneſs of the ſun [p].

It is alſo believed, that when the appearances were not made by the rays of light or flame, as is abovementioned, but in the likeneſs of angels [q], or men, it was the ſame Son of God who did appear; and that the manner in which the ap-

[f] 1 Cor. x. 9. [g] Dr. Mills's Greek Teſtament in loc. and Biſhop Bull's Defen. Fid. Nic. chap. i. ſect. 1. [h] Gen. iii. 8. [i] Exod. xiii. 21. [k] Exod. xl. [l] Chap. i. 3. [m] Matt xvii. 2. [n] 2 Pet. i. 1. 17. [o] Acts vii. 55. [p] Acts ix. 5. and xxvi. 13. [q] Some of the ancient Jews were of the ſame opinion: Sic Moſes Nehammi filius (apud Grot. de. Ver. lib. V. ſect. 21.) Iſte Angelus, ſi rem ipſam dicamus, eſt Angelus redemptor:———Ille inquam Angelus, qui ad Jacob dicebat, Ego Deus Bethel. Ille, de quo dictum eſt, & vocabat Moſem Deus de Rubo.

pearance was effected, was by the aſſumption or taking to him the form of ſome principal angel, with whom he was in a peculiar manner preſent, but without perſonal union, and not by an angel perſonating God*; and that this was done as a prelude or eſſay, and token before-hand of his real incarnation, or taking on him our fleſh. Thus the Son was that angel who ſtrove with and bleſſed the Patriarch Jacob [r], whence Jacob called the name of the place *Peniel*, that is, the face of God, *for I have ſeen God face to face* [s].

Thus far have we given an account of the five books of Moſes called the Pentateuch, viz. Geneſis, Exodus, Leviticus, Numbers, and Deuteronomy.

CHAP. XIV.

The Settlement of the Iſraelites in Canaan; with other Occurrences in the Books of Joſhua, Judges, and Ruth.

THE book of Joſhua acquaints us how the Iſraelites, by God's immediate help, under the conduct of Joſhua, in the ſpace of ſeven years, overcame and deſtroyed the Canaanites, and were themſelves ſettled in the land of Canaan, about nine hundred years after the flood, and four hundred and ſeventy-ſeven after the covenant made by God

[r] Gen. xxxii. [s] See alſo Exod. iii. 2. Joſhua v. 13, 14, 15. and Judges vi. 11, 14, 16, 21. It is ſuppoſed by ſome, that, at the leaſt, one of thoſe *three men* who ſtood by Abraham, Gen. xviii. 2. was the Son of God; but of that ſee Biſhop Patrick on Gen. xviii. 2. and xxii. 22.

* It has been, and is the opinion of ſome learned men, that Jeſus Chriſt's ſoul pre-exiſted before his incarnation, by which they explain his appearance at ſeveral times under the firſt diſpenſation.

with

with Abraham their forefather: For from Abraham's receiving the promiſe, to their going down into Egypt with their father Jacob, was two hundred and fifteen years, and their abode in Egypt two hundred and fifteen years more, their journeying in the wilderneſs forty, and the wars in Canaan ſeven, in all four hundred and ſeventy-ſeven.

Though the hiſtory of the wars againſt the Canaanites be briefly ſummed up, yet it laſted a long time [a], that is, ſeven years; for Caleb ſays, forty-five years had paſſed from the time the Lord ſpake concerning him unto Moſes, that is, from the time he returned from ſpying the land, to the diſtribution of it among the tribes [b]. Now of that forty and five years, they wandered thirty-eight years in the wilderneſs, after they were got to Kadeſh-barnea [c]; therefore ſeven years more, to make up the forty-five, was the time of the war; which God might be pleaſed ſhould continue ſo long, partly as the wiſe Jew obſerves [d], in reſpect to the old inhabitants themſelves, who being chaſtened by little and little, had place of repentance given them, and alſo to exerciſe the faith and patience of his people. And *laſtly*, That the difficulty of the conqueſt might make them the more ſenſible of his power and goodneſs.

In reading this hiſtory, we may obſerve, *Firſt*, The goodneſs of God to the Iſraelites, who had been miſerable ſlaves in Egypt, and made to labour and build houſes for others. They themſelves are now in return, poſſeſſed of wealth they laboured not for, of houſes full of all good things, which they filled not, of vineyards and olive-trees, which they planted not [e]. *Secondly*, We ſee what ſin

[a] Joſh. ix. 18. [b] Joſh. xiv. 6,—10. compared with Numb. xiv. 24. [c] Deut. ii. 14. [d] Wiſd. xii. 1,—11. [e] Deut. vi. 11.

will bring on a wicked nation and people, as the Canaanites were, even to be rooted out and deſtroyed: Their iniquities were now full, and God ſpared them not; yet ſtill ſome of the old inhabitants were left, eſpecially the Philiſtines, a ſtout people living on the ſea coaſts, by whom God exerciſed the faith and obedience of the Iſraelites, making thoſe Philiſtines, his ſcourges, to chaſten them when they ſinned againſt him [f]. *Thirdly*, We find that the walls of Jericho, the firſt town the Iſraelites took after they had paſſed over Jordan, fell down by a miracle at the prieſt's blowing the trumpets [g], to manifeſt God's omnipotent power, and to encourage the people; yet God was pleaſed they ſhould take the reſt by warlike ſtratagems and fighting [h]; thereby inſtructing us, that he who hath ordained the end, hath for the moſt part deſigned the means for attaining that end; and therefore we ſhould not in general preſume on the end, without uſing the lawful and proper means. *Fourthly*, That the word Joſhua imports one that ſaves; and ſo the very name of the perſon choſen to conduct the people into Canaan, is of the ſame ſignification in the original with our Lord Jeſus, whom he repreſented, and who conducts his church into the Canaan of eternal happineſs in heaven.

Laſtly, That the ſun ſtood ſtill at the prayer of Joſhua [i], as afterwards the ſhadow was brought ten degrees backwards in the dial of Ahaz [k], ſo that the whole frame of the heavens was changed, is indeed very miraculous, and ſo it is acknowledged to be: But as to us, it is no more to be diſputed

[f] Joſh. xiii. 2. Judg. xxiii. 20, 21, 22, 23. and iii. 12. [g] Joſh. v. [h] Joſh. viii, &c. [i] Chap. x. [k] 2 Kings xx.

that

that he who made the heavens ſhould alter their poſition, and rectify it again, than that he, who makes a clock, ſhould diſorder its motion, and be able to ſet it to rights again; (poſſibly this was effected by ſhortening the night as much as the day was lengthened:) So that there is no need to ſuppoſe with ſome, both Jews and Chriſtians, either that God placed in the heavens any extraordinary light body repreſenting the ſun, or that he kept up the light thereof only by reflection: The prophet repreſents it as really done [l]. However, the Divine Providence ſo ordered this miraculous effect, that the heavenly bodies conſtantly move in their natural order, as appears from the calculating the eclipſes by the ancient Chaldeans, and modern aſtronomers [m].

When the Iſraelites had paſſed over Jordan, their chief camp was at Gilgal, in Benjamin's lot, about two miles [n] on this ſide Jordan, and there was the tabernacle of God pitched [o], and the ſacrifices offered for about ſeven years, during their waring againſt the Canaanites. After that, having reſt, they fixed the tabernacle at Shiloh, in the tribe of Ephraim, more in the heart of the country [p], and then the ſeveral tribes took poſſeſſion of their lots. The tabernacle, with the ſolemn worſhip and ſacrifices, continued to be at Shiloh above three hundred years, till the time of Samuel [q].

Note, That the people who came out of Egypt were circumciſed; but during their journeying in

[l] Hab. iii. 11. [m] Uſſer, Annales, A. M. 3291. [n] Dr. Wells's Geography of the Old Teſtament, vol. II. [o] Joſh. v. 10. [p] Joſh. xviii. 1. [q] Uſſer. Annales, A. M. 2563. See Joſh. xviii. 1. Judg. xviii. 31. 1 Sam. i. 3. and chap. iv. 3, &c.

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the wilderneſs, circumciſion was omitted, ſo that none who were born in the wilderneſs were circumciſed; but circumciſion being the ſeal of God's covenant with them, he was pleaſed to order it ſhould be renewed when they entered Canaan [r].

The land of Canaan was divided into twelve parts or tribes, according to the number of Jacob's ſons, as hath been already mentioned in the account given of Canaan.

The government [s] of the children of Iſrael was a theocracy, or divine government, that is, Moſes, and after him Joſhua, ruled them according to God's immediate appointment, from time to time; ſo that God was truly their King [t], and Moſes, and Joſhua, and after them the judges, as it were, his deputies or vicegerents, inſomuch, that when the people made an offer of the government to Gideon, he anſwered, *I will not rule over you, neither ſhall my ſon; the Lord ſhall rule over you* [u]. God, as their King, made them laws and ſtatutes, eſtabliſhed with rewards and puniſhments, to enforce the obſervance of them, and gave orders and directions in all matters of moment. When the blaſphemer was brought before Moſes, they put him inward, that the mind of the Lord might be ſhewed to him [v]. So again God himſelf, as King, determined the right of poſſeſſing an inheritance to be in the daughters of Zelophead [w]. The orders and directions which God gave Moſes, were given face to

[r] Joſh. v. 1,—8. [s] Joſephus calls it Θεοκρατιαν, contra Apion. lib. II. circa dimidium. Hudſon. Gr. ſect. 16. See a large account of this in Dr. Spencer de Legibus Hebræorum ad finem lib. I. [t] 1 Sam. xii. 12. [u] Judg. viii. 22, 23. See alſo 1 Sam. viii. 7. [v] Levit. xxiv. 12. [w] Num. xxvii. 5, 6. See alſo Judg. xx. 18, 27.

face,

face, that is, the voice came to Moſes probably out of the *ſhechinah*, or the light and glory aforementioned, in a moſt familiar and plain manner, as a man ſpeaks to his friend [w]; but to Joſhua, and others after him, by the oracle of *Urim* and *Thummim*, ſpoken of before, and probably in the manner already mentioned [x]. In a word, it pleaſed God to be an immediate King and Governor over the Iſraelites, directing their counſels both in peace and war, till in Samuel's time they rejected him, and would have a king over them like other nations [y]. Nay, even afterwards, their kings were in a peculiar manner God's deputies: Hence Solomon is ſaid to ſit on the throne of the Lord [z], and the kingdom of his poſterity is called the kingdom of the Lord [a]. The chief governors appointed under God, were Moſes, Joſhua, and the judges.

Beſides them, there were ſeventy men choſen, by God's appointment, out of the elders of the people, that is, the heads of their tribes or families, and the moſt eſteemed among them [b]. Theſe ſeventy were according to the number of the perſons of the houſe of Jacob, who were in Egypt at the firſt, viz. the threeſcore and ſix that came with Jacob into Egypt, Jacob himſelf, and Joſeph and his two ſons, in all, firſt and laſt, threeſcore and ten [c], and alſo according to the number of the ſeventy elders, which went up to the Lord at mount Sinai [d]. Theſe were to be aſſiſtants

[w] Exod. xxxiii. 11. Numb. vii. 8, 9. [x] Maimon. apud Ainſworth in Exod. xxiii. 30. See Numb. xxvii. 5, 6, 21. 1 Sam. xxiii. 9, 10. [y] 1 Sam. viii. 7, 19. [z] 1 Chron. xxix. 23. [a] 2 Chron. xiii. 8. [b] Gen. l. 7. and Exod. iii. 16. [c] Gen. xlvi. 26, 27. [d] Exod. xxiv.

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in the government [e], and this was the riſe of the great council, or Sanhedrim [f], in the commonwealth of Iſrael, among whom the high prieſt bore the chief ſway. This great council conſiſted of ſeventy-one, as here they were ſeventy, and Moſes their prince, inſtead of whom was their *naſi*, or preſident, in after-ages. The aſſiſtants choſen before, by the advice of Jethro, had only an inferior power in ſmall concerns [g], but theſe had a portion of the ſpirit of Moſes put upon them [h], and were endued with the ſame authority in ſpiritual matters, as well as temporal [i]. This order of the council ever after continued among the Jews in great authority both in matters of church and ſtate [k]; and the place where they ſat, was at the temple in Jeruſalem, as at firſt they were to aſſemble at the tabernacle [l]. It is mentioned in the goſpel, as having great power in our Saviour's time, by the permiſſion of the Romans. This great council chiefly conſiſted of the prieſts and Levites; other perſons alſo of learning and piety might be choſen into it [m].

The principal cauſes which came before this great council, beſides appeals from other inferior courts, were concerning falſe propheſying, and idolatry, or elſe the concerns of a whole tribe. For infe-

[e] Num. xi. 16, 17. [f] So called by the Talmudiſts, from συνεδριον. See for this council, Maimon. apud Ainſworth in Numb. xi. 16. Lightfoot's Temple, chap. 20. Grot. in Matt. v. 22. [g] Exod. xviii. 17, &c. [h] Num. xi. 17. [i] Talmud. Bab. in Sanhedr. chap. i. and Maimon in Sanhedr. chap. i. ſect. 3, 4, 5. apud Ainſworth on Numb. xi. 16. [k] Gabinius, the Roman preſident, altered the government for a little time. Joſeph. Antiq. book xiv. chap. 10. but Cæſar reſtored it, Joſeph. Lib. chap. 17. [l] Numb. x. 16. [m] Deut. xviii. 8, &c. 2 Chron. xix. 8. Grot. ibid. Caſaubon Exercit. 13. Anni. 31. Num. x. p. 216.

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rior and private matters of juſtice between man and man, there were appointed magiſtrates in every city, called the elders of the city, that is, in ſuch city wherein were one hundred and twenty fathers of families, or more; and the number of this leſſer council, or ſanhedrim, were twenty-three: But if the city could not make up one hundred and twenty families, then there were only three judges [n]. Joſephus mentions ſeven magiſtrates to be in every city [o]: But, as Biſhop Patrick obſerves, both he and the Talmudiſts, before cited by Ainſworth, may ſpeak true, with reſpect to different times and places; for it cannot but be preſumed, that both he and they underſtood the ſtate of their country in ſuch public matters [p].

The place of theſe leſſer courts was at the gate of each city [q]. Hence the unjuſt rulers were reproved by the prophet [r], becauſe they had turned aſide the poor in the gate from their right: And it hath been obſerved, that the *Hebrew Shaggnar*, which is the name of a gate, is taken from a word which ſignifies to eſteem, or put an eſtimate upon things; becauſe of old, judgment, or eſtimation of things; was given out in the gates of the city. Hence alſo Jeremiah bewailing the deſtruction of the Jews, among other calamities and loſſes, he complains, *The elders have ceaſed from the gate* [s].

[n] Ainſworth, ib. and compare Biſhop Patrick on Deut. xvi. 18. On this account Joſephus calls their government an Ariſtocracy, (as before we obſerved he called it a Theocracy, as having God for their King and ſupreme Governor,) Antiq. b. xi. chap. 4. near the end; and book iv. chap. 8. Gr. ſect. 17. [o] Ibid. Gr. ſect. 17. [p] Biſhop Patrick, ibid. [q] Deut. xvi. 18. and xvii. 5. and xxi. 19. Joſh. xx. 4. Ruth iv. 1. [r] Amos v. 12. [s] Lam. v. 14.

There lay an appeal from both the two laſt mentioned courts in the particular cities, (either that of twenty-three, or that of three magiſtrates,) to the great ſanhedrim, or council at Jeruſalem beforementioned, who finally determined all cauſes [t].

After the death of Joſhua, and the elders which out-lived him, and who remembered the wonders which God had wrought for Iſrael, there ſucceeded a generation who forſook God, and provoked him by their ſins, eſpecially their idolatry, after the example of the neighbouring people, in worſhipping Baal and Aſhtaroth [u]. In this time of anarchy and confuſion, when every one did that which ſeemed right in his own eyes, all thoſe diſorders are ſuppoſed to be committed, that are reported in the five laſt chapters of the book of Judges, which are placed together at the end, that the Hiſtory of the Judges, which is the chief ſubject, might not be interrupted.

For the Iſraelites' ſins, God often delivered them into the hands of their enemies, who ſorely oppreſſed them at ſeveral times for many years together: But upon their prayers and repentance, God ſent or ſtirred up ſome extraordinary perſons among them, to lead and defend, and govern the reſt under him, having animated them by a ſecret impulſe from heaven, and endued them with the ſpirit of wiſdom and courage [v]. Theſe were called judges, who were as generals of the armies, and had the chief authority [w], but not the ſupreme and regal power; for all the while God was

[t] Deut. xvii. 8,—14. [u] Jud. ii. 7, 11, 12. [v] 1 Sam. xii. 11. Jud. ii. 16, 18. and iii. and vi. 34, and xi. 29. and xiii. 25. [w] Quaſi inter reges dictatores apud Romanos. Grot. in Jud. i. 1.

their

their King, (as we have ſeen above,) and it was he who commanded the judges to feed, or to be over his people Iſrael, in his ſtead [x]; ſo that God himſelf, at the ſame time, is ſaid to reign over them [y]. We have the hiſtory of thoſe judges, and of their conqueſts over the Philiſtines, and other oppreſſors of the Iſraelites, in the book of Judges, and the firſt ſeven chapters of the firſt book of Samuel. Here again we may meditate on the provocation of ſin, the effects of God's anger, and his goodneſs and power in delivering his people on their repentance.

There are two paſſages in the Hiſtory of the Judges to be more particularly inquired into; the firſt concerning Jephtha's vow [z], *Whatſoever cometh forth of the doors of my houſe to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the Lord's; and I will offer it up for a burnt-offering: His daughter came out to meet him, and he did with her according to his vow, which he had vowed, and ſhe knew no man.* Some underſtand it, that his daughter not being fit for a burnt-offering, was not truly ſacrificed, but *offered* to the Lord, that is, devoted to a ſtate of perpetual virginity; and therefore it is added, *that ſhe knew no man.* However, it was a raſh vow; and if he did really ſacrifice his daughter, ſome think it was in imitation of the Amorites, (whoſe gods the Iſraelites did then worſhip [a], and amongſt others, Moloch, to whom they offered their children, as hath been obſerved before, which was expreſsly forbidden in the law [b]. But this worthy man would ſcarce imitate ſuch examples: How-

[x] Chron. xvii. 6, 10. [y] 1 Sam. viii. 7. [z] Chap. ix. 32, 34, 39. [a] Chron. vi. 10. [b] Lev. xv. 2.

ever, his diſtracting ſorrow, ſhewn by *rending his cloaths*, and complaining, *Alas! my daughter, thou haſt brought me very low: I have opened my mouth unto the Lord, and cannot go back;* and his daughter's conſenting that he ſhould do to her accordingly, only requeſting a reſpite for two months *to bewail her virginity*, or dying unmarried and childleſs[c], intimates, that he did truly ſacrifice his daughter: For it is ſaid, when *at the end of two months ſhe returned to her father, he did with her according to his vow*[d], which might proceed from his miſtaking that paſſage[e], *When thou ſhalt vow unto the Lord, thou ſhalt not be ſlack to pay it;* which falſe perſuaſion might hurry him on, in honour to God, for the victory: Whereas he ſhould have conſidered, that a vow cannot oblige where the matter is not lawful, honeſt, and in our power; and therefore no doubt, he could not be innocent, if he did offer his daughter for a burnt-offering, though he was, in other reſpects, zealous in doing the work which God appointed him, and in vanquiſhing the enemies of his people, and is therefore reckoned in the number of the faithful[f]. God might permit this action of Jephtha's to be recorded, for a warning againſt raſh vows.

As for the other paſſage concerning Sampſon's ſtrength, and his hair, &c. we are to underſtand, that he was a Nazarite, appointed by God from his birth. The word *Nazarite* ſignifies *ſeparated*, and devoted to the ſervice and glory of God, that he might ſave the Iſraelites out of the hands of the Philiſtines, who at that time oppreſſed them. As a token of this ſeparation, and a ſign of God's

[c] Verſe 35, 36, 37. [d] Verſe 39. [e] Deut. xxiii. 21. [f] Heb. xi. 32.

covenant

covenant with him, he was to *drink no wine, nor ſtrong drink, and no razor was to come on his head* [g], according to the law of the Nazarites [h]. And that he might be enabled for the great work of delivering the Iſraelites, and overcoming the Philiſtines, God gave him not only the ſpirit of courage, as he had done to former judges, but alſo extraordinary ſtrength of body, above all men beſides; ſo that he rent a roaring lion, as if it had been a kid, and made great ſlaughter of the Philiſtines [i]. Now, of this wonderful ſtrength, his hair, being preſerved, was a ſign or token; not that his ſtrength lay in his hair, for that ſtrength was God's gift for the purpoſe aforementioned; but his hair being a token of his ſtrength, and a ſign of God's covenant with him, by complying with his harlot, and ſuffering it to be cut off, he broke the covenant, and forfeited the ſpirit of ſtrength and courage, and ſo was left to his own human weakneſs, and betrayed to his enemies.

Laſtly, As for pulling the houſe upon, and killing himſelf, it may be, there was ſomething of human frailty, in deſiring to be *revenged of the Philiſtines*, for the loſs of his two eyes; but it is evident, that what he then did, was by an extraordinary inſtinct of God's ſpirit, who for the deſtruction of the enemies of his people, renewed his ſtrength ſo far, as to enable him miraculouſly to pull down the houſe, thereby to ſlay more of them at his death than in his life [k].

Next after the Hiſtory of the Judges, followeth that of Ruth, which is an appendix, or addition to that of Judges, ſince the tranſactions recorded

[g] Chron. xiii. 4, 5. [h] Numb. vi. 2,—6. [i] Chap. xiv. xv. [k] Chap. xvi. 28.

in

in Ruth, happened *in the days when the judges ruled* [l].

The deſign is to ſhew the genealogy of Chriſt, who, as man, deſcended from Boaz, one of the poſterity of Pharez, the ſon of Judah, who was one of the twelve ſons of Jacob [m].

We have in this book a wonderful ſeries of the Divine Providence, in bringing Boaz, of the tribe of Judah, acquainted with Ruth, who was a Moabiteſs, from which two, the family of David was to proceed: That Ruth the Moabiteſs, ſhould be married to one that was a Jew, who came with his father for ſuſtenance into the land of Moab, and who was kinſman of Boaz: That ſhe ſhould be a widow, and childleſs, and be as far in love with her mother-in-law Naomi, as to leave her own country, and accompany her to Bethlem in Judea: That there this Ruth, gleaning after the reapers, to relieve her wants, ſhould light on the ſervants of Boaz, and ſo become acquainted with that great man, and at length marry him, and bear him a ſon, Obed, the grandfather of David, and from whom Chriſt deſcended after the fleſh. Here, beſides the wonderful providence of God in effecting his deſigns, we may obſerve, that although Boaz was a Jew, and one of the poſterity of Abraham, yet Ruth was a Moabiteſs; and Chriſt's proceeding from them encourageth us, that *in every nation he that feareth God, and worketh righteouſneſs, ſhall be accepted of him.*

The ceremony of *putting off the ſhoe*, uſed in redeeming land, and in contracts [n], is thus underſtood: A man pulling off his ſhoe, and giving it

[l] Ruth i. 1. [m] Gen. xxxviii. 29. Ruth iv. 18, &c.
[n] Mentioned chap. iv. 7.

to

to his neighbour, ſignified, that he thereby made over his right of poſſeſſing, or going upon that land as an owner of it, to the perſon to whom he gave his ſhoe.

CHAP. XV.

The Hiſtory of the Kings.

THE government of the judges, which continued ſomewhat above three hundred years, being expired, we read in the next place the Hiſtory of the Kings. Samuel, the laſt of the judges, who was alſo a *prophet*, and had revelations from God [a], being grown old, (and having judged Iſrael twenty-one years from Eli's death,) took his ſons to aſſiſt him in the government, whoſe ill management the Iſraelites made the pretence for requiring that a king ſhould be given them; whereas the true cauſe ſeems to be a fond deſire of novelty, together with an imitation of the Heathen world, and a diſtruſt of God. At the people's requeſt, God appointed them a king, though with a ſignification of his diſpleaſure [b]. The firſt was Saul, and then David, and next his ſon Solomon, each of which reigned about forty years [c].

In this part are more eſpecially to be obſerved, *firſt*, The Divine Providence in bringing Saul,

[a] 1 Sam. vii. 15. and chap. iii. 20. [b] 1 Sam. viii. 7.
[c] Their ſtory takes up 1 Sam. from chap. viii. the 2 Sam. 1 Kings to chap. xii. and all 1 Chron. to 2 Chron. x.

when

when ſeeking after his father's aſſes, to the prophet Samuel, that he might be informed of God's pleaſure, to make him king [d]. *Secondly*, The rejecting of Saul for diſobeying God's commands, utterly to deſtroy the Amalekites [e]. *Thirdly*, God's method in bringing David from the ſheepfold to the court, in order to the promoting his deſign of fitting him for the kingdom, particularly in making him inſtrumental for the *refreſhing* of Saul, when under the power of an *evil ſpirit*, and alſo in aſſiſting him to ſlay Goliath, the champion of the Philiſtines [f]. *Fourthly*, Saul's having recourſe to the witch at Endor [g], where it is ſaid, that Saul having *inquired of the Lord*, and received no anſwer after the uſual manner, had recourſe to a pythoneſs, or woman *having a familiar ſpirit*, (who, as Joſephus [h] and ſome others fancied, had a power to *call up the ghoſts of the dead*,) that he might conſult with Samuel, who had been dead ſometime before, what he ſhould do in his extremity: Accordingly ſhe deſcribes him whom ſhe had brought up, to be *an old man covered with a mantle*, whom *Saul perceived* to be *Samuel* [i], that is, as one of the ancient fathers conceives, a ſpectre or ghoſt in Samuel's ſhape; the ſcripture complying with the apprehenſions, and common opinions, and expreſſions of men, as to the appearence of Samuel, and the cunning woman's art of raiſing him, and his being diſquieted thereby, deſcribing things as Saul ſuppoſed he ſaw and underſtood them, without any conſideration of the fact, whether real or no: So the images of things are

[d] 1 Sam. ix, x. [e] Chap. xv. [f] Chap. xvi, xvii.
[g] 1 Sam. xxviii. [h] Joſeph. Antiq. lib. VI. chap. xv. near the beginning. [i] 1 Sam. xxiii. 14, &c.

often

often called by the name of what they repreſent, as the magicians' rod, the brazen ſerpent, &c. [k], And what this ſpirit, perſonating Samuel, foretold concerning Saul's ſpeedy death, *To-morrow ſhalt thou and thy ſons be with me*, or in the ſtate of the dead, was doubtleſs, by God's diſpoſal and permiſſion, to ſerve ſome end of his providence: As for the ſame reaſon a ſpirit, though a lying one, was permitted by God to ſuggeſt to the prophets what they ſhould declare [l]. Nor is it probable, that the prophet Samuel ſhould be really ſent to Saul from the dead, when God had denied him any anſwer by living prophets [m]. *Fifthly*, David's troubles, and the dangers he was in, with the various methods of God's delivering him, till he was advanced to the throne [n]. *Sixthly*, His proſperous reign and victories over all his enemies, and his zeal for the honour and ſervice of God, in a thankful return for his mercies [o]; but that proſperity was intermixed with the raviſhment of his daughter by one of his ſons, that ſon's murder, and Abſalom's rebellion [p]. *Seventhly*, The promiſe of God to David, not only of a long continuance of his poſterity of the throne, but alſo that he would *eſtabliſh the throne of his kingdom for ever* [q], that is, that Chriſt, the eternal King of heaven, ſhould, as man, proceed from him. *Eightly*, David's zeal in making great preparation for the building a temple, or *houſe of God*, of which he had, by inſpiration, *the pattern* [r], as Moſes had for the tabernacle [s]; but becauſe he had *ſhed blood, and made great wars*, God forbade

[k] Auguſtini Quæſtiones, ex. V. Teſt. qu. 27. [l] 1 Kings xxii. 22. [m] 1 Sam. xxviii. 6. [n] 1 Sam. xviii, &c. [o] 2 Sam. ii, &c. 1 Chron. xi, &c. [p] 2 Sam. xiii, xiv, xv. [q] 2 Sam. vii. 13. [r] 1 Chron. xxviii. 12, 19. [s] Exod. xxv. 40.

him to build it, but reſerved the building of it for his ſon Solomon, in whoſe days there ſhould be *peace* [t]. Hereby it ſeems [u], that by ſhedding blood, though in a juſt war, David contracted ſome pollution, which rendered him unfit for building the temple. *Ninthly*, The ſucceeding of his ſon Solomon in the kingdom, whom God bleſſed with extraordinary wiſdom, honour, and ſucceſs [v]. *Laſtly*, The building of the temple on mount Moriah in Jeruſalem, where Abraham deſigned to ſacrifice his ſon [w], whereas in times paſt there was only the tabernacle aforementioned.

The chief parts of the temple were the ſame with the tabernacle already deſcribed. Two reaſons are aſſigned for the choice of this mount Moriah, on which the temple was built; the one, becauſe it was the place God had appointed for Abraham's ſacrificing of his ſon [x], which was a type of Chriſt's offering himſelf a ſacrifice for the ſins of the world, by virtue of which the temple-ſacrifices were acceptable; the other, becauſe there God accepted David's ſacrifice, and manifeſted it by fire from heaven [y].

King Solomon in ſeven years finiſhed this ſtately temple, and with great magnificence celebrated the dedication of it; at which time God gave a viſible ſign of his preſence and favour, (as he had done when the tabernacle was dedicated) [z], by the *ſhechinah* or *glory*, (of which before,) that filled the houſe, and a fire from heaven, conſuming the ſacrifices. This came to paſs in the four

[t] 1 Chron. xxii. 2, 3, 7, 8, 9. [u] Grot. de Jure Bel. &c. lib. II. chap. xxiv. ſect. 10. and note ibid. [v] 1 Kings i. [w] 2 Chron. iii. 1. [x] Gen. xxii. [y] 1 Chron. xxi. 26. and 2 Chron. iii. 1. [z] Exod. xl. 34, 35. Lev. ix. 23, 24.

hundred

hundred and forty-ſeventh year after the Iſraelites entered into Canaan [a]. Now was the ſtate of Iſrael in the height of its ſplendor and glory, whether we conſider the ſolemnity of their religious worſhip in the temple, the wiſdom and royal majeſty of their king [b]; the extent of his dominions *over all kingdoms, from the river Euphrates unto the land of the Philiſtines, and unto the borders of Egypt* [c]; the magnificence of his court [d], the riches and flouriſhing of the people [e], for the moſt part of his reign, which laſted about forty years.

Before we proceed, it may be proper to take notice of the vaſt ſums of money mentioned in the Hiſtory of the Jews, eſpecially of David and his ſon Solomon. When David conquered the kingdom of Edom, he thereby became maſter of two ſea-port towns on the Red-ſea, or Arabian Gulph, (viz. Eloth and Eſiongiber, which then belonged to that kingdom [f], from whence Solomon maintained a great traffic for gold to Ophir, which, Joſephus ſays, is what is ſince called *the Golden Land* [g], and that, by the aſſiſtance of ſkilful Tyrian pilots and mariners, whom Hiram, king of Tyre, (being a friend and ally) had ſent; ſo that in one voyage there were brought to Jeruſalem *four hundred and twenty talents of gold*; a moſt immenſe ſum, however computed [h], inſomuch that it *made ſilver in Jeruſalem to be as ſtones for*

[a] For this ſee 1 Kings vi, vii, viii. 2 Chron. v, vi, vii. [b] 1 Kings iii. 13. and 1 Chron. xxix. 25. [c] 1 Kings iv. 21. [d] 1 Kings iv. 22, 23. [e] Verſe 25. [f] 2 Sam. viii. 14. compared with 1 Kings ix. 26. [g] Joſeph. Antiq. book VIII. chap. ii. [Gr. lib. VIII. chap. vi. ſect. 4.] ſuppoſed to be the Aurea Cherſoneſus of the ancients. Compare Baudrand's Geogr. ſub. voce Ophir. [h] 1 Kings ix. 26, 27, 28.

plenty [i], which profitable traffic was after carried on, more or leſs, (with ſome interruptions) [k] from David's conqueſt of the Edomites, for about three generations, till the reign of Ahaz, when the ſea-ports abovementioned, and the Eaſt India trade therewith, fell into the hands of the Syrians [l].

After all this glory and wealth, and zeal for the true God, we have, in the following account, a ſad inſtance of human frailty, and the corruption of our nature, in Solomon's revolting to idolatry. This wiſe and great man, contrary to the caution given [m], took him wives of the Moabites and Ammonites, and other ſtrange women, who *turned away his heart after other gods:* Wherefore, *the Lord ſtirred up an adverſary* unto him, Jeroboam, his ſervant; the effect of which was the rending of ten tribes from the houſe and family of David, and his ſon Solomon; for after his death ten tribes, taking offence at Rehoboam, Solomon's ſon, revolted from him, and choſe Jeroboam their king. This was by the permiſſion and the diſpoſal of God: So the prophet Ahijah had foretold to Jeroboam, *God will give ten tribes to thee* [n]. And another prophet, Schemaiah, declared in the name of God, *this thing is from me* [o]. In 1 Kings xi. 27, 40. we read the occaſion of Jeroboam's being *an adverſary* to Solomon, or of *lifting up his hand againſt his maſter*; which was yet an effect of the Divine Providence for the accompliſhing of God's purpoſes. It ſeems that Solomon had ſet this Jeroboam as a ſurveyor over his new buildings at Millo, and obſerving him to be capable and *induſtrious*, further favoured and preferred him. But probably hear-

[i] 1 Kings x. 27. [k] 2 Kings viii. 20. and chap. xii. 22. [l] 2 Kings xvi. 6. [m] Exod. xxxiv. 16. [n] 1 Kings xi. 31. [o] 1 Kings xii. 24.

ing

ing (ſome way or other) of what the prophet Ahijah had foretold, and it may be, of ſome ſecret conſpiracy of Jeroboam, was contriving to put him to death: Upon which Jeroboam fled into Egypt, till Solomon's death, and then returning to his accomplices, was eſtabliſhed in one part of the kingdom [p]. But the two tribes of Judah and Benjamin ſtill adhered to Rehoboam, Solomon's ſon; ſo the kingdom was divided [q]. The part that adhered to Rehoboam was called *the kingdom of Judah*; the other, *the kingdom of Iſrael*. The capital, or chief city of Judah was Jeruſalem: and that of Iſrael, was at firſt Schechem [r], and then Tirzah [s]. Afterwards the royal ſeat was, by king Omri, removed to Samaria, being the head city of the tribe of Ephraim [t]. This continued to be the regal city of Iſrael, till a period was put to that kingdom; whence the prophets by Samaria and Ephraim often mean the kingdom of Iſrael [u], as by *Judah and the houſe of David, and Jeruſalem, and Sion*, they deſcribe the kingdom of Judah.

As for the prieſts and Levites, that were diſperſed in cities up and down the whole land, and whoſe buſineſs was to inſtruct the people in the law, and officiate at Jeruſalem, and for that cauſe, no doubt, were *caſt off by Jeroboam*; they did not revolt from the houſe of David, but reſorted to Rehoboam at Jeruſalem; as did alſo ſome few out of every tribe, induced by their example [v].

From their entrance into Canaan to this diviſion, it was four hundred ſeventy and ſix years.

[p] 1 Kings xii. [q] 1 Kings xi. xii. [r] 1 Kings xii. 25. [s] 1 Kings xiv. 17. and chap. xvi. 8. [t] 1 Kings xvi. 23, 24 29. [u] Iſai. vii. 8, 9. and xi. 13. Hoſ. v. 9. and viii. 5. and ix. 3. [v] 2 Chron. xi. 13, 14, 15, 16.

In

In reading the hiſtory of theſe kings of Judah and Iſrael, we are to compare the books of Chronicles, with thoſe of Kings; becauſe we find in the Chronicles ſome circumſtances mentioned, which are omitted in the books of Kings. The reader will alſo be much aſſiſted in having a more diſtinct notion of the particulars of this hiſtory, by comparing therewith the firſt book of the firſt part of Dean Prideaux's Old and New Teſtament connected.

After the diviſion abovementioned, Jeroboam king of Iſrael conſidered, that if his people ſhould go, as they formerly uſed, to offer their ſacrifices at Jeruſalem, which belonged to the king of Judah, they might be taken with the magnificence of the temple, and the ſacrifices there performed, and by degrees turn again to that king; ſo he ordered other places of worſhip, and other prieſts, and cauſed the people to commit idolatry, by the two images or golden calves which he ſet up (like the idols of the Egyptians, among whom he had lately been[w], whoſe chief god was Oſiris, whom they worſhipped in the ſhape of a bull:) One of theſe golden calves he placed in Dan, the utmoſt city northward; the other at Bethel, the utmoſt bound of the kingdom ſouthward[x]. But, that the innovation might appear the leſs ſtrange, he retained the law of Moſes ſo far as conſiſted with his own ſcheme of government. Nor indeed does it appear, that Jeroboam had any deſign to caſt off the true God of Iſrael, which brought them out of the land of Egypt; for he continued the like feaſts and ways of worſhip which were at Jeruſalem[y], and therefore Jehu, one of his

[w] 1 Kings xi. 40. [x] 1 Kings xii. 26, &c. See the map. [y] 1 Kings xii. 32.

ſucceſſors,

ſucceſſors, pretended a *zeal for the Lord (Jehovah)* [z], in deſtroying Baal, (which was an idol or falſe god,) although he ſtill maintained the golden calves; which, therefore, they ſeem to have looked upon as ſymbols and repreſentations of the true God; and yet ſuch worſhip was no better than idolatry in God's eſteem [a], it being a repreſenting God as a creature, and like ourſelves. This accurſed policy of keeping the Iſraelites from going to Jeruſalem, by paying their worſhip at Dan and Bethel, was continued by the following kings of Iſrael; which is called often *the ſin of* Jeroboam, which made Iſrael to ſin, and is charged on them as downright idolatry, and making to themſelves *other gods* [b].

Although God was much provoked by this people's idolatry in the golden calves, and afterwards in worſhipping Baal, (which Ahab brought from the Zidonians, when he married Jezebel the daughter of their king) [c], yet ſuch was the goodneſs of God, that he ſtill owned them, ſent them prophets, and directed and delivered them [d].

The hiſtory of theſe two kingdoms, and the wars between them, with the many dreadful ſlaughters made thereby, as alſo their calamities occaſioned by the neighbouring kings, we have in 1 Kings xxii, and ſo on to chap. xvii. of the ſecond book of Kings, and in 2 Chron. x. to xxix. where it appears, that this diviſion was the cauſe of moſt of the evils which afterwards befel them; occaſioning their warring againſt and preying on each other, till they all, ſooner or later, became a

[z] 2 Kings x. 16. [a] See what is ſaid before of the *golden calf* ſet up by Aaron in the wilderneſs. [b] 1 Kings xiv. [c] 1 Kings xvi. 31, 32. [d] See 1 Kings xviii. 22. 2 Kings iii. 16, &c. and chap. iv. 16, 17, and xiii. 13, 14, &c.

prey

prey to other people, againſt which their mutual agreement and united forces might have ſecured them.

It is obſervable, that many of the kings of Iſrael came to the throne by violence, and not by rightful ſucceſſion: whereas the kings of Judah, being the poſterity of David, all reigned by right of inheritance, each king ſucceeding his father in the throne, according to God's promiſe to David, that he would ſet up his ſeed after him [c]. Amongſt the kings of Judah, theſe ſix, Aſia, Jehoſhaphat, Azariah, Jotham, Hezekiah, and Joſiah, were religious; all the reſt idolaters. Of all the kings of Iſrael, only Jehoram and Jehu are noted to have done ſome good, in deſtroying the image of Baal.

As we read this hiſtory, we may make the following reflections: *Firſt*, How great was the apoſtacy and impiety of ſome of thoſe kings and people, after all the mighty works God had wrought for them, ever ſince their fathers came out of Egypt! Inſomuch, that when Rehoboam *had eſtabliſhed the kingdom, he forſook the law of the Lord, and all Iſrael with him* [f]. And the prophet Elijah complained unto God, [g] *The children of Iſrael have forſaken thy covenant, and thrown down thine altar, and ſlain thy prophets:* Nay, he thought that himſelf was the *only* perſon *left* of all God's prophets and ſervants, and they ſought his life alſo. Manaſſeh, one of the later kings of Judah before their captivity, ſeems to have taken up a reſolution, even to deſtroy the very name of the true God, and his ſervice, from off the earth, and to eſtabliſh idolatry, though he

[c] 2 Sam. vii. 12. [f] 2 Chron. xii. 1. [g] 1 Kings xix. 10.

repented

repented before his death [h]. *Laſtly*, Whoſoever reads 2 Kings xxiii. 4,—15. would ſuſpect that the people had even received the idols of all nations to worſhip them; And therefore no wonder God was ſo incenſed againſt them, as we read he was [i]. Yet we find that in thoſe general apoſtacies, many were preſerved by God from the evil of the times, though they durſt not openly profeſs him; ſo he tells Elijah, *Yet have I left me ſeven thouſand in Iſrael, which have not bowed unto Baal* [k].

In the *ſecond* place, we may, in reading this hiſtory, reflect on the juſtice of God ſhewn upon wicked kings and people, and his favours to the good; the many troubles of his ſervants; and how he delivered them by his power, ordaining all things for the good of his church and people; and likewiſe puniſhing all thoſe who neglected his ſervice, and provoked him by their ſins.

Although the law had been much neglected during the reigns of the idolatrous kings, yet copies thereof muſt have been in many hands, there being divers in the moſt corrupt times who did not forſake the ſervice of the true God: And the people who cleaved thereto, were enjoined a conſtant daily ſtudy in the divine laws [l]. Moreover the prieſts, who were very numerous, and were to be teachers and interpreters of the law, muſt have each of them, at leaſt, one copy for that purpoſe, or, however, many copies amongſt them all. The book which Hilkiah the high prieſt found in the reign of Joſiah, at the reading whereof the king is repreſented to be ſo much

[h] 2 Kings xxi. 2, &c. and xxii. 8, &c. [i] 2 Kings xxiii. 26, &c. [k] 1 Kings xix. 18. [l] Deut. vi. 7.

aſtoniſhed [m], is no objection againſt this. The caſe appears to be thus: Moſes had ordered that the book of the law, which himſelf had wrote, ſhould be put and kept on the ſide of the ark, in the holy of holies [n], which book, it ſeems, was, in after-ages, hid elſewhere, in ſome other part of the temple, leſt it ſhould be deſtroyed by the idolatrous princes: And when Joſiah had appointed Hilkiah to ſee the temple repaired, it was then found and ſent to the king. And no wonder that the divine laws, which had been ſo neglected, and were now found written by Moſes's own hand, ſhould exceedingly move ſo tender and well-inclined a prince.

Laſtly, It is remarkable, that although the Aſſyrians had been for the main the chief lords of Aſia, in which part of the world Canaan did lie; yet the Iſraelites lived undiſturbed by them, till after the diviſion of their kingdom, and increaſe of idolatry among them: And then they were ſorely diſtreſſed by the Aſſyrian and Chaldean monarchs; as we ſhall ſee in the remaining part of their hiſtory.

After theſe two kingdoms had continued about two hundred and thirty-five years, God was highly offended by the idolatries and other ſins of that part which made up the kingdom of Iſrael, (being ten tribes,) and having in vain oftentimes forewarned them by his prophets, he puniſhed them, in the firſt place, on the following occaſion; Ahaz, king of Judah, being in diſtreſs, becauſe Rezin, king of Damaſcus, in Syria, and Pekah, king of Iſrael, had joined in a confederacy againſt him, he ſent to Arbaces, who was alſo called

[m] 2 Kings xxiii. [n] Deut. xxxi. 26, &c.

[o] Tiglathpileſer

[o] Tiglathpileſer, king of Aſſyria, for aid againſt thoſe two confederate kings. Tiglathpileſer, accepting the invitation, and having ſlain Rezin, marched againſt Pekah king of Iſrael.

But this was from God; for he is ſaid to *ſtir up the ſpirit of Tiglathpileſer*, king of Aſſyria, to ſubdue and carry away captive into his own country, a great number of the ſubjects of the kingdom of Iſrael, who inhabited beyond Jordan, and in part of Galilee [p]. The Jews alſo affirm, that the Aſſyrians at that time took away the golden calf which was in Dan [q]. And about nineteen years afterwards, (or two hundred and fifty-four years in the whole, from the firſt eſtabliſhment of the ſeparate kingdom of Iſrael,) upon their further provocations, it pleaſed God to permit Shalmaneſer (being the next king of Aſſyria to the foremen-tioned, and alſo his ſon) to put an end to the kingdom of Iſrael.

It ſeems Shalmaneſer had been offended, becauſe he underſtood that Hoſea, then king of Iſrael, and who had been tributary to him, entered into a ſecret treaty with the king of Egypt, and neglected the yearly *preſent*, or tribute, with a deſign, no doubt, to throw off his ſubjection; upon which he beſieged Samaria, the head city of the kingdom of Iſrael, and took it; whereby the kingdom of Iſrael was extinct, and the greateſt part of the people were led into captivity, and diſperſed into ſtrange countries, as of the Medes and Parthians. Shalmaneſer alſo took away their other golden calf which was in Bethel, as the Jews ſay [r]; whereby Hoſea's prophecy was fulfilled: [s] *Thy calf, O Sa-*

[o] Dean Prideaux's Connection, part I. book i. *ſub An.* 739. [p] 2 Kings xv. 29. and 1 Chron. v. 26. [q] Dr. Pocock on Hoſea viii. 6. p. 402. [r] Pocock, ibid. [s] Hoſea viii. 5.

maria, haſt caſt thee off; (could not uphold thee, as being no God:) And, [t] *The calf of Samaria ſhall be broken in pieces.* However, it ſeems ſome of the kingdom of Iſrael were left in their own country; but even the moſt part of theſe, about forty-four years after, were alſo carried captive into Aſſyria by Eſarhaddon, (otherwiſe called Aſnapper,) then king of Aſſyria; whence the body of them never returned [u]; whereby was fully completed the captivity of Iſrael, and the prophecy of Iſaiah, [v] *Within threeſcore and five years ſhall Ephraim be broken, that it be not a people,* that is, from the beginning of the reign of Ahaz, which was ſixty-five years before this time.

We have no certain account of this people's ſtate and fortune afterwards. Joſephus writing the Hiſtory of the Jewiſh Wars, ſomewhat above forty years after our Saviour's paſſion, gives us the ſpeech of Agrippa to the Jews, in which he exhorted them to ſubmit to the Romans: Unleſs (ſays he) *you flatter yourſelves with the hopes of aſſiſtance from your countrymen, the Adiabenians, on the other ſide of the Euphrates; but ſuppoſing they could be guilty of ſuch an overſight, the Parthians themſelves* (to whom it ſeems they were ſubject) *would not countenance a war againſt the Romans* [w]. The ſame author, mentioning the Jews' return from the Babylonian captivity, adds, *But the Iſraelites* [x] *choſe rather to continue in that country; and this is the reaſon, that there are only two tribes to be found in Aſia and Europe ſubject to the Romans: As for the other ten tribes, they*

[t] Ver. 6. [u] 2 Kings xvii. See Uſſer. Annal. A. M. 3327. [v] Iſa. vii, viii. [w] Joſephus's Wars. book II. chap. xvi. towards the end of Agrippa's Speech. [x] Joſephus's Antiquities, book XI. chap. v. near the beginning.

are,

are, even to this day planted beyond the Euphrates, and prodigiouſly increaſed in number. St. Jerom, who lived ſome conſiderable time in the eaſtern parts, about the year of Chriſt 403, aſſures us, that *even to this day* (in his time) *the ten tribes, which were called Iſrael, were inhabiting in the mountains and cities of the Medes and Perſians, having never been diſmiſſed from their captivity* [z]. And in the twelfth century, (or between the eleventh and twelfth hundred years of Chriſt) Benjamin the Jew, who travelled into many countries, on purpoſe to know the ſtate and abode of thoſe who were of the poſterity of Abraham, informs us, there were four tribes of the Iſraelites reſiding in cities, on the mountains of Nibſon in Perſia, viz. of Dan, Zebulon, Aſher, and Napthali [a]. We are alſo informed of great numbers of Iſraelites in China, and the Indies, who are not called Jews, but own themſelves to be Iſraelites, and are ſaid, not ſo much as to know the name of Jews, though they profeſs the ſame religion with them, and own the books of the Old Teſtament [b].

Which is a good argument that thoſe who reſide there are the poſterity of the ten tribes; foraſmuch as the name of Jews was impoſed on the people of the kingdom of Judah, upon their return from the Babylonian captivity, as we ſhall ſee afterwards. Upon this diſperſion of the ten tribes, other people of the ſubjects of the king of Aſſyria were brought in exchange to poſſeſs their

[z] Hieron. on Ezek. xxvii. 15. and on Hoſea i. 8. [a] Itiner. p. 172. [b] Varenius de diver. Gentium Regionibus, prope Initium, p. 238. which account he collected from miſſionaries, and other travellers.

country,

country, namely, from Babylon, and Cutha, and Hameth, and Sepharvaim [c].

Theſe ſtrangers placed themſelves in the city of Samaria, and the country round about it, (being the ſeats of the tribes of Ephraim and Manaſſeh.) As for the more northern parts, or Galilee, that is, believed to have been ſtill inhabited by ſome of the Iſraelites, after the generality of the ten tribes were carried away: For ſome made their eſcape or hid themſelves [d]; others were old, ſick, and infirm. We alſo read of ſome of the ten tribes in their own land in the days of Joſiah [e], *Manaſſeh, Ephraim, and the remnant of Iſrael.* Beſides, the zeal which the Galileans had for the Jewiſh religion, and their language, differing only in a dialect and tone [f], makes it ſeem probable that they were the remains of the Iſraelites, with Samaritans mixed with them: But the country of Samaria, the chief part of the kingdom of Iſrael, was inhabited by thoſe ſtrangers aforementioned, whom the Aſſyrians had ſent thither, (among whom thoſe few remnants of the Iſraelites were eſteemed as nothing.)

Theſe were called Cuthites, or Cutheans, becauſe a great part of them came from Cutha [g], which is a country of Perſia, there being a river of that name, as Joſephus informs us [h]. And becauſe when they came to inhabit the lands of the kingdom of Iſrael, they ſeized on the chief city thereof, *viz.* Samaria, and alſo the country of the ſame name; they were alſo called Samaritans.

[c] 2 Kings xvii. 24. [d] 2 Chron. xxx. 6. [e] 2 Chron. xxxiv. 6, 9. [f] Lightf. Centur. Chorograph. in Matth. chap. viii. [g] 2 Kings xvii. 24. [h] Antiq. b. chap. 14. near the preſent Suſiana, within the limits of Perſia. Dr. Wells's Geograph. Hiſt. of the Old Teſtament, vol. III. chap. 4.

Now

Now when theſe ſtrangers were ſettled in Iſrael they continued their idol worſhip which they had obſerved in their own country; upon which God ſent lions among them: Hereupon, ſince they thought every country had its proper god[i], they deſired to be inſtructed in the religion and worſhip of the God of Iſrael, according to the law of Moſes; whence they partly worſhipped the true God, and partly their idols[k]. But for a conſiderable time before Chriſt, theſe Samaritans were brought off from their old Heathen impieties, and worſhipped the true God only, as we ſhall ſee afterwards[l].

When the Jews in after-times, were proſperous, theſe Samaritans would always pretend a relation to them, and that they came from the Patriarch Jacob as well as the Jews[m]: Perhaps they ſo pretended, becauſe ſome Jews came in time to mix with thoſe ſtrangers; particularly by the ſchiſm occaſioned at the building of the temple on mount Gerizim, about one hundred and twenty-two years after the return from the Babylonian captivity; of which afterwards. But when the Jews were in trouble and danger, then the Samaritans diſowned them, and declared themſelves to be foreigners and ſtrangers. There was always a great hatred between the Jews and theſe Samaritans[n].

[i] See 2 Kings xviii. 33, 34. [k] We read the ſtory of the captivity of Iſrael, and the planting of thoſe ſtrangers or Samaritans, in 2 Kings xvii. But the Jews obſerve, that the prieſt who was ſent to them, inſtructed them only in the law of Moſes, whence they owned only the Pentateuch. The Canon of Holy Scripture, comprehending the reſt, being completed by Eſdras, (after the return from the Babylonian captivity,) which the Samaritans' hatred of the Jews hindred them from receiving. Hottinger. Theſaurus, lib. I. chap. i. [l] In chap xx. [m] See an inſtance in Jo. iv. 12. [n] Jo. iv. 9.

Thus

Thus we have ſeen the end of the kingdom of Iſrael. Now the other kingdom mentioned before, *viz.* of Judah, conſiſting of the tribes of Judah and Benjamin, though they were often oppreſſed, by God's permiſſion, for their ſins, yet continued in ſome meaſure an hundred and fifteen years after the deſtruction of the former kingdom of Iſrael by Shalmaneſer [o]. At length God being ſtill provoked, notwithſtanding many warnings of his prophets, by their idolatry, and other wickedneſſes, both of kings and people, decreed to *remove Judah alſo out of his ſight*, or, as it is expreſſed [p], *to ſtretch over Jeruſalem the line of Samaria, and the plummet of the houſe of Ahab*; that is, dealing with them by the ſame meaſure, utterly to deſtroy Jeruſalem and the whole kingdom of Judah, as he had done that of Iſrael, and Samaria, the chief city thereof; and as he had threatened to do from the firſt time they ſettled in Canaan [q].

Which God was pleaſed to bring to paſs, by making uſe of the following occaſion. The Babylonians, under Nabopollaſar, king of Babylon, (who was alſo king of Aſſyria, as he is ſtiled) [r], having, with the aſſiſtance of the Medes, deſtroyed Nineveh, the ſeat-royal of the ancient monarchs of Aſſyria, and being become formidable, raiſed the jealouſy of Pharaoh-Necho, king of Egypt, ſo far as to give a check to their greatneſs, and make war againſt them; to which purpoſe he was obliged to march through part of the country of the Jews. Joſiah, king of Judah, (whether in defence of his own country, or by reaſon of an

[o] For which ſee 2 Kings xviii, to xxiii. and 2 Chron. xxix, to xxxvi. [p] 2 Kings xxi. 13. [q] Deut. xxviii. 33, &c. [r] 2 Kings xxiii. 26,

alliance

alliance with, or ſubjection to the Aſſyrians, it is not mentioned,) attempting to ſtop him in this expedition, was ſlain in the valley of Megiddo[s], which occaſioned ſore lamentations: But alas! a greater calamity was near; for after this, Necho proceeded with ſuch ſucceſs, that he brought all Syria with the Jews' land, into ſubjection under him[t]: Upon which, Nabopollaſar king of Babylon, being old, (about a year before his death) made his ſon Nebuchadnezzar a partner in the kingdom of Babylon[u], and ſent him with an army, firſt againſt the Egyptians, (who were in poſſeſſion of their conqueſts about Euphrates) whom he ſubdued; and then againſt the Jews. And now the time approaching for the captivity, God ſent Jeremiah to forewarn them, but without effect; and Jehoiakim, king of Judah, (doing evil as others had done)[v], was delivered into the hands of Nebuchadnezzar, king of Babylon, *who bound him in fetters to carry him to Babylon*[w]. But, it ſeems, upon his ſubmiſſion, he was left in his own houſe; where he lived in ſubjection to the Babylonians, and became tributary for three years[x]. The king of Babylon alſo ordered much of the rich veſſels and furniture of the temple, and many of the young Jewiſh nobility, to be carried into Babylon; among whom was Daniel[y]. From this entering of the king and people into the ſubjection and ſervice of Nebuchadnezzar, and the carrying away captive of the chief among them, are the *ſeventy* years

[s] 2 Kings xxiii. 29, 30. and 2 Chron. xxxv. 20, &c. [t] Joſeph. Antiq. book X. chap, vi, vii. Uſerii Annal. A. M. 3399. [u] Beroſus apud Joſeph. Antiq. lib. X. chap. xi. near the end, where he is called Nebuchodonoſor. Vid. Uſſer. ibid. A. M. 3397. ad An. 4001. [v] 2 Kings xxiii. 37. [w] 2 Chron. xxxvi. 6. [x] 2 Kings xxiv. 1. [y] 2 Chron. xxxvi. 7. Dan. i. 3.

of the Babylonian captivity reckoned, which were foretold by the prophet [z]: But Jehoiakim ſtill continued unreformed [a], and more provoked God againſt him. And after three years of ſubmiſſion to Nebuchadnezzar, (upon the credit of a rumour, that the Egyptian king was again advancing in an expedition againſt the king of Babylon, (as Joſephus thinks [b], and as we may conceive) [c], endeavoured to free himſelf from ſubjection: But being forſaken by God for his incorrigibleneſs, the king of Babylon, or, as it is expreſſed, *the Lord ſent againſt him* another army, raiſed out of the neighbouring countries, then ſubject to the Babylonians, as the Chaldeans, Syrians, Moabites, Ammonites; who laid waſte the country of the Jews [d], and *the dead body of King Jehoiakim* (after eleven years reign) [e], *was caſt forth beyond the gates of Jeruſalem*, as it was foretold [f], though in reſpect to the common law of nature, it is ſaid, that *he ſlept with his fathers* [g].

After this Jehoiakin, ſon of Jehoiakim, called alſo Conias and Jeconias, ſucceeded his father, and, like him, *did evil in the ſight of the Lord* [h]. He alſo after three months, was made priſoner to the king of Babylon, and a great ſpoil was made in Jeruſalem and the temple; great treaſures being taken out of both, and carried to Babylon; and king Jehoiakin, with many thouſands more of the chiefeſt perſons were carried captive thither [i] Nebuchadnezzar, before his departure, made Mat-

[z] Jer. xxv. 11. [a] 2 Chron. xxxvi. 5. [b] Antiq. book X. chap. vii. [c] 2 Kings xxiv. 7. [d] 2 Kings xxiv. 1, 2. [e] 2 Chron. xxxvi. 5. [f] Jer. xxii. 18, 19. and xxxvi. 30. [g] 2 Kings xxiv. 6. [h] 2 Kings xxiv. 9. [i] 2 Kings xxiv. 8,—17. 2 Chron. xxxvi 9.

taniah,

taniah, Jehoiakin's uncle, king, and changed his name to Zedekiah, (which name ſignifies *the juſtice of God*, which had appeared in puniſhing the rebellion of Jehoiakim; and by which probably Nebuchadnezzar deſigned to admoniſh him alſo, if he ſhould rebel, and to caution him before-hand of the effects of divine juſtice.) Notwithſtanding this, Zedekiah having, like the former kings, forfeited God's protection by his evil deeds [k]. in the ninth year of his reign, revolted from the king of Babylon, relying on the aſſiſtance of the king of Egypt, (contrary to the advice of Jeremiah) [l]. Whereupon Nebuchadnezzar king of Babylon, with his army once more came againſt Jeruſalem, the head city of the kingdom of Judah, and beſieged it: Where the people ſuffered a miſerable famine, and many other calamities. At length, after a year and a half's ſiege, *the city was broken up*, and king Zedekiah, with his people, fled out of it by night; but being purſued, he was taken, his children ſlain before his face, and then his own eyes being put out, he was carried in chains into Babylon [m]. So that what God had threatened by the prophet Ezekiel, was fulfilled upon him [n], *My net will I ſpread upon him, and he ſhall be taken in my ſnare, and I will bring him to Babylon the land of the Chaldeans; yet he ſhall not ſee it, though he ſhall die there.* This was the end of the race of David, after one and twenty kings in ſucceſſion, in the ſpace of four hundred and ſixty-ſeven years, from David's being anointed the firſt time in Hebron, upon the news of Saul's death [o].

[k] 2 Kings xxiv. 19. [l] Chap. xxxvii. 6, &c. [m] 2 Kings xxv. 1, &c. [n] Ezek. xii. 13. [o] 2 Sam. ii. 4.

Shortly after, the city of Jeruſalem, the king's houſes that were therein, and the famous temple of Solomon, were all laid in aſhes; and the walls of the city broken down by Nabuzaradan, captain of the guards to Nebuchadnezzar. The reſt of the people, who eſcaped the ſword, were all carried captives into Babylon, except a few poor vinedreſſers and huſbandmen, over whom the king of Babylon made Gedaliah ruler; and even they, ſoon after, upon the murder of Gedaliah, fled away into Egypt [p].

This came to paſs eight hundred and ſixty-three years after their entrance into Canaan, eighteen years after the firſt captivity under Jehoiakim, and one hundred and thirty-three years after the ruin of the kingdom of Iſrael by Shalmaneſer.

About ſeventeen years afterwards, Nebuchadnezzar, taking the advantage of great diſcords among the Egyptians, invaded Egypt in a very furious manner [q], and among others ſlew moſt of thoſe Jews who had fled thither: And thoſe who eſcaped the ſword, he carried captive into Babylon, (according as the prophets had foretold) [r]; from whence, no doubt, they, or their poſterity, returned into their own land at the end of their captivity.

Here we may make three remarks: The *firſt*, That poſſibly Nebuchadnezzar's chief aim in carrying ſo many captives into Babylon, was to ſupply that great city with inhabitants; but God uſed him as an inſtrument to effect his own deſigns. The *ſecond*, That when God had given up the Jews

[p] 2 Kings xxv. 26. 2 Chron. xxxvi. [q] Herodot. apud Uſſerium ann. A. M. 3430, ad 3434, and Joſeph. Antiq. book x. chap. 11. near the middle. [r] Jerem. xliii. 8, &c. and xliv. 27, 28. and Ezek. xxix, xxx, and xxxi.

to deſtruction, for their obſtinate continuance in their impieties, he likewiſe gave them up to ſuch a blindneſs and infatuation, as even to provoke the Babylonians to finiſh their ruin; which it does not ſeem they intended at the firſt to do. Thus as Jehoiakim, being made tributary, after three years attempted his freedom by a miſtaken reliance on the Egyptian king, to the procurement of his own ruin: So his ſon Jehoiakin, by the ſame means, brought farther miſchief on himſelf and country: And at length Zedekiah, by a freſh provocation of the Babylonians, occaſioned their completing the deſtruction of himſelf and people, with the city and temple. The *third* remark is, That although God did bear with that people with much patience, and often forewarned them by his prophets; yet at laſt he exactly fulfilled all that he had threatened, at the time when he firſt made a covenant with king Solomon and his ſeed. [s] *If thou wilt keep my ſtatutes, there ſhall not fail thee a man upon the throne of Iſrael; but if you ſhall at all turn from following me, and go and ſerve other gods, then will I cut off Iſrael out of the land, and this houſe, which I have hallowed for my name, will I caſt out of ſight; and every one that paſſeth by it, ſhall be aſtoniſhed, &c.* Nor was it the leaſt aggravation of the calamity of the Jews, that although their return was foretold by the prophets, yet it was not to be till after ſeventy years from the beginning of their thraldom: So that their captivity was to laſt the age of man, threeſcore and ten years; and very few, if any, then living, who were carried away at firſt, and not very many of the reſt who were captives afterwards, could hope to ſee the end

[s] 1 Kings ix. 5, &c.

of

of their ſervitude. However, God vouchſafed them a promiſe by his prophets, of a return for them or their children, and great peace and proſperity afterwards [t].

Note, The Chaldeans and Babylonians were for the main all one people, and are called in holy ſcripture ſometimes by one name, and ſometimes by another: Chaldea or Babylonia is the name of the country, and the people are called Babylonians from Babylon, the head city of that country [u].

Whilſt the Jews were under captivity, the order of the prieſthood was preſerved, and they had a ſort of governors among themſelves, *viz.* The *chief of the fathers, rulers of the congregation, and heads of the captivity*, by the permiſſion of the government they were under [v].

We read of no other people planted in Judea; ſo that it remained *deſolate* and *kept ſabbath*, or had reſt all the time the Jews were captive in Babylon [w], as it had been threatened of old [x], and foretold by the prophet Jeremiah [y].

For the better underſtanding of which, we may *note*, That one part of the law was for the due obſervance of the *ſabbatical* year, *viz.* that every ſeventh year the land ſhould have reſt: They were then not to till their ground, nor ſow any ſeed, nor prune their vineyards, nor reap, nor look on any thing that grew on any of their land, as peculiarly theirs; but all that *grew of its own accord* (without tilling or ſowing) ſhall be eſteemed as common to *the poor*, and every one beſides [z].

[t] Iſai. xiv. Jer. xxxiii. Ezek. xxviii. 25, &c. and xxxvi. [u] Ezra. v. 12. [v] Ezra. i. 5. and x. 14. Nehem. xii. 31. and Haggai i. 1. [w] 2 Chron. xxxvi. 21. [x] Levit. xxvi. 34, 35, 43. [y] Jer. xxv. 9, 10, 11. [z] Exod. xxiii. 10, &c. Levit. xxv, 2, &c.

This

This might be ordained in memory of the creation of the world in ſix days, and God's reſting on the ſeventh: It alſo obliged them to a reliance on the Divine Providence for the ſeventh year's maintenance: and plainly ſhewed, that, however God gave them the land of Canaan, yet himſelf ſtill continued the chief Lord or proprietor of it; and therefore this reſt is called a *ſabbath for the Lord*[z], that is, unto his honour, or as a ſign of homage unto him. This command, through contempt and covetouſneſs, being broken, God puniſhed the inhabitants as he had threatened to do, proportionably to their ſins; that is, drove them among the idolatrous Heathen for their idolatry, and made their land lie deſolate, and to have its reſt, which themſelves would not allow in obedience to his command.

Furthermore, the captivity and diſperſion of Iſrael ſerved other ends of Providence, beſides their puniſhment, and the cure of their idolatry: For into what country ſoever they were carried and diſperſed, they carried the knowledge of the true God, the God of Iſrael, along with them; and although ſuch knowledge did not reform nations, yet it made a great many private converts to the worſhip of the true God. So [a] we read of ſuch converts or *proſelytes* of many nations, who came to worſhip the true God at Jeruſalem: of ſuch there were in Greece a *great multitude* [b]. Such a one was the Roman centurion Cornelius [c], and the *eunuch* [d] Theſe were called in the goſpel-times *devout men*, or, worſhipping Greeks, and are often mentioned in the New Teſtament;

[z] Levit. xxv. 4. [a] Acts ii. 9, &c. [b] Acts xvii. 4. [c] Acts x. 2. [d] Acts viii. 27.

whereby

whereby they were prepared to receive the goſpel, when it was preached to them.

Thus much for the captivity, both of thoſe of the kingdom of Iſrael, and of the kingdom of Judah.

CHAP. XVI.

The Return of the Jews from the Babylonian Captivity.

AT length, after the ſeventy years captivity, God, by his providence, brought to paſs the releaſe of ſuch as were living of the kingdom of Judah, according as he had foretold by his prophets [a]; for Cyrus the Perſian, foretold by name [b], (two hundred and ten years before he was born [c], according to Joſephus,) conquered the Babylonians, under whom the Jews were captives, and releaſed the Jews. For the better underſtanding of which remarkable hiſtory, we may firſt obſerve, that Aſtyages, king of the Medes, had two children, viz. a ſon, Cyaxares the ſecond, (who ſucceeded him,) and a daughter Mandane, whom he married to Cambyſes, king of Perſia [d]; and theſe two laſt mentioned (Cambyſes and Mandane) were father and mother to Cyrus. Now the conqueſt of the Babylonians,

[a] Iſaiah xiii, xiv. Jer. xxix. 10. and for which we may read 2 Chron. xxxvi. 22, 23. and the book of Ezra and Nehemiah. [b] Iſai. xliv. 28. [c] Antiq. book XI. chap. i. Dean Prideaux computes it 150. Connection, par. I. book ii. p. 131. [d] According to Xenophon.

and

and the releaſing of the Jews, were effected in the following manner: In the year of the world 3445, the king of Babylon [e] being jealous of the united power of the Medes, and their neighbours the Perſians, deſigned a war againſt them: Cyrus ſon of Cambyſes, king of Perſia, with the Perſian army, was invited by his uncle Cyaxares, at that time king of Media, (called in Daniel, Darius, the Median,) to take upon him the command of the army of the Medes alſo, and to manage the war againſt the king of Babylon and his confederates: which laſted about twenty years: At length, in the year 3466 [f], on a ſolemn yearly feſtival day, among the Babylonians, which was uſually ſpent in revelling and drunkenneſs, Cyrus aſſaulted the city of Babylon, (the reſt of the country being ſubdued before.) Belſhazzar, then king thereof, being fearleſs, relying on the ſtrength of it, had that day made, according to cuſtom, a great feaſt [g], (as it had been foretold he ſhould [h]: *In their heat I will make their feaſts, and I will make them drunken, that they may rejoice and ſleep a perpetual ſleep, and not wake;)* and uſed the veſſels of the houſe of the Lord (which had been brought from Jeruſalem by his grandfather Nebuchadnezzar) in a profane manner, to the glory of his idols, and the diſhonour of God: Whereupon a hand-writing upon the wall being interpreted by the prophet Daniel, who was among the captives, [i] denounced the end and ruin of his kingdom, and that it was given to the Medes and Perſians.

[e] Herodotus and Xenophon apud Uſſerii Annal A. M. 3445
[f] Herodotus apud Uſſerii Annal A. M. 3466. [g] Dan. v. 1.
[h] Jer. li. 39, 57. [i] Chap. v.

The ſame night, this Belſhazzar, king of Babylon, was ſlain [k], and his city was taken by Cyrus, who had broken down the banks of the river Euphrates, on each ſide of a branch of which the city was built, and draining, made it fordable, according to Jeremiah's prophecy; [l] *A drought is upon her waters, and they ſhall be dried up.* Hereby alſo another prophecy was fulfilled, [m] *I will alſo make it a poſſeſſion for the bittern, and pools of water;* for by reaſon of the breaking down the banks of the river, and other artificial lakes and dykes, that had been made formerly to prevent its overflowings into the city, the place muſt become afterwards full of bogs and marſhes. It ſeems the city was ſo great, that when the out-parts of it were taken, thoſe in the midſt thereof knew nothing [n] of it; which verified the prophecy of Jeremiah [o]; *One poſt ſhall run to meet another; and one meſſenger to meet another, to ſhew the king of Babylon that his city is taken at one end.* And no wonder, when it is ſaid to be more like unto a country than a city, being in compaſs four hundred and eighty furlongs, that is, ſixty of our miles, its walls being drawn round the city in the form of an exact ſquare, each ſide of which was one hundred and twenty furlongs, or fifteen miles in length, wherein were many large void ſpaces [p]. It ſeems, Cyrus, for the preſent, allowed his uncle Cyaxares (that is, Darius aforeſaid) the title, and in part the government of the empire of the Chaldeans, or the kingdom of Babylon [q]. *And Darius the Mede took the kingdom,* and himſelf went

[k] Dan. v 30. [l] Chap. l. 38. [m] Iſa. xiv. 23.
[n] Herodotus, ibid. [o] Chap. li. 31. [p] Herodotus lib. 1. and 3. apud Uſſeri Annal. ſub A. M. 3466. And Dean Prideaux's connection, par. I. book ii. p. 95. [q] According to Dan. v. 31.

into

into Perſia; but ſoon after returned through Media, and married the only daughter and heireſs of his uncle Cyaxares [r], having for a portion, the inheritance of the kingdom of the Medes after her father's deceaſe.

In the year 3468, Cambyſes king of Perſia, (the father of Cyrus,) and Cyaxares king of Media, (the uncle, and alſo the father-in-law of Cyrus,) being both dead, Cyrus became the ſovereign of both kingdoms of the Medes and Perſians, and alſo of the Chaldeans or Babylonians, (whom he had newly conquered) and ſo of the whole eaſtern empire, (which he calls in the lofty ſtyle of the eaſtern people, *All the kingdoms of the earth* [s].) And then being incited by God to releaſe the Jews from their captivity, (or in the ſcripture phraſe, *the Lord having ſtirred up his ſpirit,*) he ſuffered them to return into their own land [t]. Joſephus tells us [u], that *Cyrus had read of the prophecy of Iſaiah* aforementioned [v], concerning his being deſigned by God *to ſubdue kingdoms, and re-eſtabliſh the Hebrews in their native country, which prophecy bore date two hundred and ten years before he was born; and that he was ſo tranſported in reading thoſe divine predictions concerning himſelf, that he preſently fell to work upon making good his part of the prophecy, and recited it in his edict* [w].

The Jews, when returned, could not perform their ſolemn public worſhip of God, nor enjoy the benefit of making atonement for their ſins, after the manner of God's appointment, without an altar; and therefore the firſt thing they did, was to ſet up *the altar* of God for burnt-offerings,

[r] Ibid. [s] Ezra i. 2. [t] Ezra i. 1. [u] Antiq. book XI. chap. i. [v] Chap. xliv. 28. [w] Compare Ezra i. 1, 2.

and for their morning and evening ſacrifices [x], and afterwards, by degrees, built Jeruſalem and the temple to God, notwithſtanding the ſpiteful oppoſitions of the Samaritans, who occaſioned the hindering of the building for ſome time: So that it was twenty years before the temple was completely finiſhed [y]. The work of rebuilding the temple was ſo far owned by God, as that he ſent his prophets Haggai and Zachariah on purpoſe to encourage and forward the building [z].

The ſecond temple, being finiſhed about twenty years after their return, was dedicated to the honour and ſervice of God in a very ſolemn manner, (as Solomon had before dedicated the firſt temple) with offerings and ſacrifices, and ſettling the worſhip of God: Who was pleaſed to increaſe the joy of the people for their new temple, by ſending the prophet Haggai to declare *The glory of this houſe ſhall be greater than of the former* [a], not as being a more ſtately building, (for the ancient men, who had ſeen the former, wept for the ſmallneſs of this [b];) but in regard that Chriſt the Meſſiah ſhould one day honour it with his preſence: For this was that temple (though much repaired) which Chriſt in his time reſorted to. Thus much was alſo foretold by the prophet Malachi [c], *The Lord whom ye ſeek ſhall ſuddenly come into his temple, even the meſſenger of the covenant, whom ye delight in;* by which Lord, the ancient Jews underſtand king Meſſiah [d].

But it is obſervable, that although it pleaſed God the temple ſhould be rebuilt, yet all immediate

[x] Ezra iii. 3. [y] For this read the books of Ezra, Nehemiah, and Daniel v. [z] Ezra v. 1. [a] Haggai ii. 9. [b] Ezra iii. 12. [c] Chap. iii. 1. [d] Dr Pocock on Malachi iii. 1.

revelation

revelation of the Divine Spirit [e] ceaſed under this ſecond temple. The Jews do generally acknowledge [f], that five things were wanting after the return from the Babylonian captivity, *viz. Firſt*, The ark, with the propitiatory or mercy-ſeat. *Secondly*, The fire from heaven, which conſumed the ſacrifices, in teſtimony of God's acceptance, and was wont to be kept burning [g]. and was renewed when Solomon had finiſhed the firſt temple [h]. *Thirdly*, The *ſhechinah*, or divine glory, by which God had uſed to manifeſt his preſence [i]. *Fourthly*, The *Urim* and *Thummim* on the breaſt-plate of the high prieſt, whereby God gave anſwers to the people [k]. And *Laſtly*, The ſpirit of prophecy, which ceaſed by the death of Malachi. As the want of theſe benefits was a ſign of God's diſpleaſure, and a foretoken of his rejecting them on their future diſobedience; ſo it was a proper means of awakening them to a more lively expectancy of a more perfect ſtate under the Meſſiah. The ancient Jews indeed mention one kind of divine revelation to remain to them under the ſecond temple, viz. the *bath-kol*, or a voice from heaven, ſometimes vouchſafed to ſome particular perſons [l]. This a learned doctor eſteems either to be one of the fabulous accounts of the rabbies, or elſe a deluſion of the devil [m]. However, it is certain their ancient and graveſt authors mention it [n], and it is as certain that

[e] Quod Sp. S. Numiniſque præſentior vis illinc abſceſſiſſet. Cunæus, lib. II. chap. ii. [f] Lightf. Hor. in Jo. ii. 21. [g] Lev. ix. 24. and vi. 13. [h] 2 Chron. vii. 1. [i] Exod. xl. 34. 2 Chron. vii. 1. [k] Exod. xxviii. 30. [l] Hottinger. lib. II. chap i. ſect. 4. p. 515. [m] Lightf. Hor. in Matt. iii. 17. compare dean Prideaux's connect. book ii. p. 5. anno. 107. [n] So the Talmudiſts, the Chaldee Paraphr. and the Rabbins, vid. Hottinger, ibid. particularly, Maimon. Mor. Nev. par. II. chap. lxii.

ſuch

ſuch a voice came from heaven to Chriſt, and St. Paul [o].

Further, it is to be obſerved, that although the people who returned, were ſuch as had been taken captive, or their children, *viz.* thoſe of the kingdom of Judah, conſiſting chiefly of two tribes, Judah and Benjamin; yet, foraſmuch as ſome of the ten tribes had formerly joined themſelves to Judah notwithſtanding the diviſion [p], and therefore were captives among the reſt; they alſo, or their children, were among thoſe who returned; ſo that there ſtill remained ſome reliques, a remnant, of the other ten tribes. [q] *The whole congregation together*, which returned, (that is by adding thoſe who could not find out their genealogy, or regiſter of their birth [r], or thoſe of other tribes beſides Judah and Benjamin, to the particular numbers ſet down in the chapter,) *was forty and two thouſand three hundred and threeſcore, beſides ſervants* [s].

The language ſpoken by the Jews in their own country, before the captivity, was the ancient Hebrew; but in their long abode among the Chaldeans and Syrians, during their ſeventy years captivity, the purity of the Hebrew was loſt among the vulgar, and they mixed their own language with the Chaldeans or Syriac [t], which they brought home with them after their captivity, and which was generally called the Syriac language, the ſame that continued to be vulgarly ſpoken by the Jews in the time of Chriſt and his apoſtles; whence

[o] Mat. iii. 17. John xii. Acts ix. [p] See what is ſaid before concerning the diviſion of the two kingdoms. [q] Luke ii. 36. Acts xxvi. 7. [r] Ezra ii. 62. [s] Ezra ii. 64. [t] Lightfoot's Hor. in John v. 2. Dr. Walton's Prolegom. Polyglot. in Bib. num. iii. ſect. 22, 23, 24.

it

it was, that when the law was read to the people, Ezra and the Levites *gave the ſenſe, and cauſed them to underſtand the reading* [u]. And this cuſtom of explaining the reading of the law out of the Hebrew by the Chaldee, which they underſtood, continued in their ſynagogues, and at length gave occaſion to the Targum, or Chaldee paraphraſes.

After their return from the Babylonian captivity, the people were governed by ſome chiefs or heads amongſt them, as Ezra, Zerubbabel, (who is ſuppoſed to be the ſame with Sheſhbazzar, that being his Babyloniſh name, entitled prince of Judah [v], and governor of Judah) [w], and Nehemiah, and after the ſettlement, by the high prieſt, (who had the temporal as well as eccleſiaſtical authority,) aſſiſted by the ſanhedrim, or council ſpoken of before. Joſephus ſays [x], that *they erected an ariſtocracy, and that the ſovereign power was lodged in the high prieſts, (till the time of the Maccabees, or Aſmonean family,)* and ſo much appears from Alexander's ſending to the high prieſt, as their governor [y], and from the high prieſt's returning an anſwer as ſuch. But ſtill they were tributary, and in ſubjection to the Perſian monarchs as their chief ſovereigns, and to their deputy governors of Syria and Phœnicia, of which province the Jews' country was reckoned a part; and ſo for the moſt part, when they were afterwards ſubjected to Alexander the Great, and after him to the Egyp-

[u] Nehem. viii. 7, 8. [v] Ezra i. 8. [w] Haggai i. 1.
[x] Antiq. book xi. chap. 4. near the end. [y] Id. lb. chap. viii. and Dion. Caſſius, in his account of Pompey and Hyrcanus the high prieſt, (lib. xxxvii. p. 40.) obſerves, that the Jews allow the kingly authority to the high prieſthood, *ου γαρ την βασιλειαν ανομαζον.*

tians

tians and Syrians, the high prieſt, with the council or ſanhedrim, bore the chief ſway at home, but under the controlment of the foreign kings, who had made them tributary, and had the ſovereignty over them, till the change of the government under the Maccabees, of which afterwards.

The affairs of the church, and the canon of ſcripture were ſettled by Ezra, with the aſſiſtance of the reſt of the great council, among whom was the latter prophets, Haggai, Zachariah, and Malachi, being all endued with the divine prophetic ſpirit. Theſe ſet forth a correct edition of the canon of the Old Teſtament which was owned and confirmed by Chriſt and his apoſtles [z]. Since their return, they loſt, in great meaſure, the name of Iſraelites, and were called Jews from Judah, their principal tribe, which made up the chief of the captives in Babylon, and conſequently of thoſe who returned from thence [a].

The great ſin, amongſt others, for which the Jews were, by God's providence and permiſſion, made captives in Babylon, was idolatry; but we never read they were guilty of this ſin after their return, except thoſe, who through fear ſacrificed unto idols, under the perſecution raiſed by Antiochus Epiphanes [b]; the remembrance of their captivity being kept up from one generation to another: And beſides that, after their return, they had ſynagogues, or places of religious aſſemblies, in moſt of their larger towns; wherein, beſides the prayers and praiſes, the law, and the ſevere

[z] Polyglot. Prologem. Numb. iv. ſect 2, 3. Du Pin of the Canon, book 1. chap. 1. ſect. 2. And ſee what is ſaid before concerning the Book of the Law found by Hilkiah. [a] Joſeph. Antiq. book xi. chap. 5. towards the end. [b] 1 Macc. i. 43.

threatnings

threatenings againſt the contemners of it, eſpecially by idolatrous worſhip, was conſtantly read: by which means they might be the better ſecured from a returning to idolatry. From the time of their ſettlement to their ſufferings under Antiochus Epiphanes, (of which afterwards,) ſomewhat above three hundred years, they enjoyed a great ſhare of peace and proſperity, according as the prophet had foretold and promiſed, though with ſome mixture of troubles now and then.

The great doctrine concerning *eternal life* was more firmly believed, and the benefits thereof expected in the Jewiſh church from the time of the return from the Babylonian captivity, by the generality of the people, than before [c]; which a learned writer [d] ſuppoſes to be deſigned by the Divine Providence, to ſupport them under the loſs of their former freedom, and temporal proſperity, which the letter of the law ſo frequently encouraged them to hope for the continuance of; leſt their late calamities, and preſent ſubjection to the Perſian monarch, ſhould, by making them to deſpond of thoſe earthly bleſſings, tempt them to forſake their religion.

In this hiſtory of the captivity and return, we may obſerve how ſin provoked God, and what his juſtice firſt, and then his wiſdom and power, can effect.

The laſt book of the Old Teſtament, concerning the hiſtory of the Jews, is that of Eſther: wherein we have a moſt wonderful inſtance of the wiſdom and providence of God, in delivering his people, and overthrowing their enemies, in the reign of

[c] See what is already obſerved concerning the promiſes and threatenings expreſſed in the law of Moſes. [d] Grot. on Matt. v. 20.

Ahaſuerus, who is ſuppoſed to be the ſame with Artaxerxes Longimanus, the Perſian emperor[c].

In this hiſtory there are two things remarkable: *Firſt*, The marriage of Eſther to the emperor, which was deſigned by the over-ruling providence of God, for the ſame cauſe that Joſeph was ſent into Egypt, that ſhe might be the inſtrument of deliverance in time of need. *Secondly*, The ſame deſtruction befel Haman, their principal adverſary, which he had miſchievouſly contrived for Mordecai, their friend; and the ſame honour was conferred on Mordecai, which Haman ambitiouſly deſigned for himſelf: From this hiſtory we learn to have recourſe to God in time of diſtreſs, and to rely on his wiſdom, goodneſs and power.

The hiſtory of the Jews hitherto mentioned, is a part of the canonical or divine ſcripture, becauſe it was written whilſt God vouchſafed the ſpirit of prophecy, which ceaſed by the death of Malachi, the laſt of the prophets.

Before we proceed, ſome practical obſervations may be made from divers particular parts of the foregoing hiſtory of the Iſraelites, after their firſt ſettlement in Canaan, beſides thoſe hitherto mentioned in the courſe of their hiſtory, in order to our improvement in practice as well as knowledge, by reading the hiſtories contained in the Holy Bible, which, as it hath been already obſerved, ought to be one great deſign in reading them: For inſtance, The firſt part of the book of Judges informs us, that notwithſtanding God was pleaſed to ſettle the Iſraelites in the promiſed land, by ſo many won-

[c] So the ſeventy, in chap. i. 1. and Joſeph. Antiq. book xi. chap. 6. See at large Dean Prideaux's Old and New Teſtament connected, part 1. book 4.

derful

derful works which he wrought for them, yet as ſoon as they forſook him and his laws, he delivered them into their enemies' hands, who very often and grievouſly oppreſſed them; and yet upon their repentance and return to him, he appointed and enabled judges to protect them: Whence we learn, on the one hand, not to abuſe his mercies; and on the other, not to deſpair of his goodneſs on our repentance and reformation. From [f] the Iſraelites learning to commit idolatry, by converſing with the idol worſhippers, (as afterwards Solomon did,) [g] we are inſtructed to avoid the ſociety of vicious perſons, if we hope to continue virtuous ourſelves. From [h] Gideon's thirty-two thouſand men reduced to three hundred, with which the Midianites were conquered, we are taught, that although outward means are to be uſed, yet the providence and power of God is moſt to be relied on. From Abimeleck's obtaining a kingdom by the murder of his brethren [i], but ſoon after, with his accomplices, being ruined and deſtroyed himſelf, we are inſtructed not to rely on, or be encouraged by the preſent effects of any proſperous villany, ſince God frequently *renders the wickedneſs* of ſuch *on their own heads* [k]. From [l] Sampſon's being betrayed by Dalilah, men are cautioned of the danger of giving up themſelves into the hands of a lewd woman. From [m] Hannah's dedicating her only child to the honour and ſervice of God, and being rewarded with a more numerous offſpring *for the loan which ſhe lent to the Lord*, is an encouragement to devote a part of what we have, (be it

[f] Chap. iii. 5, &c. [g] 1 Kings xi. [h] Chap. vii. [i] Chap. ix. [k] Verſe 56, 57. [l] Chap. xvi. [m] 1 Sam. i. 28. and chap. ii. 20, 21.

a child, or ſome other of our poſſeſſions) to the ſame purpoſe. From the doom threatened to Eli and his houſe [n], becauſe *his ſons made themſelves vile, and he reſtrained them not*, warning is given to all parents, who either through indulgence or neglect, ſuffer their children to perſiſt in impiety. From [o] Uzzah's fate, when *he put forth his hand to the ark of God*, though out of a good intention to keep it from falling, which belonged to the office of a prieſt to do [p], thoſe are admoniſhed, who preſume to execute the prieſt's office, not being called thereto [q]. We have an example in David's bringing up the ark of God with ſuch a tranſport of joy and zeal, (as afterwards in Solomon's dedicating of the temple) [r], to be forward, and rejoice in every opportunity for promoting the good of the church, and the public ſervice of God.

From David's indulging an intemperate gazing on Uriah's wife, and thence proceeding to thoſe heinous ſins of adultery with her, and the murder of her huſband [s], we are inſtructed to avoid all the occaſions and opportunities of committing wickedneſs, alſo to give a check to the firſt motions thereto: And however he obtained pardon for thoſe ſins [t], yet that ſhould be no encouragement to venture the commiſſion of the like, on preſumption of pardon too, becauſe David was not ſo reconciled to God, but that the ſins entailed *the ſword* on his houſe and family [u]: Then the child he begat in adultery was to die, to his great

[n] 1 Sam. iii. 13. [o] 2 Sam. vi. 6, 7. [p] Deut. xxxi. 9. [q] See alſo 2 Chron. xxvi. 16, &c. and 2 Sam. vi. 12. to the end of the chapter; and 1 Chron. xv, xvi. [r] 1 Kings viii. [s] 2 Sam. xi. 12. [t] 2 Sam. xii. 13. [u] Verſe 10.

ſorrow [v];

ſorrow [v]; and *laſtly*, It coſt him many ſpiritual agonies and great remorſe, and a very ſtrict repentance, as whoſo reads Pſalm li. compoſed on that occaſion, will ſoon be convinced of. All which conſidered, it appears, that the ſatisfaction in the commiſſion of the like ſins would be too dearly purchaſed, even upon the expectancy of ſuch a reconciliation. From Abſalom's rebelling againſt his father [w], religious parents are taught to bear the more patiently the ſtubbornneſs and oppoſitions of their children, when God hath permitted his moſt zealous ſervants to be ſo afflicted. Ahithopel's [x] counſel being not only defeated, but alſo tending to his own overthrow, ſhould diſcourage all thoſe deſigns which have in them more craft and policy than integrity and honeſty, ſince this inſtance ſhews the moſt ſubtle devices to be over-ruled by God's appointment or providence [y]. In [z] Abſalom's untimely end, being occaſioned by his rebellion againſt his father, is an admoniſhment to all children of the diſpleaſure of God, and their own infinite danger, on ſuch their behaviour. David's charge to his ſon a little before his death, to *ſerve God with a perfect heart* [a], is a good example to all parents, to inſtil ſuch a leſſon into the minds of their children, both living and dying.

Jeroboam's hand being withered, which he ſtretched forth againſt the prophet of the Lord [b], as alſo the fifty men conſumed by fire from heaven, who were ſent to ſeize on the prophet Elijah [c], ſhould deter men in authority from offering unjuſt violence to the miniſters of religion:

[v] 2 Sam. xii. 14, 16. [w] 2 Sam. xv. [x] 2 Sam. xvii.
[y] Verſe 14. [z] 2 Sam. xviii. [a] 1 Chron. xxviii. 9.
[b] 1 Kings xiii. 4. [c] 2 Kings i. 9,—13.

And

And [d] the prophet being prevailed on to break an expreſs command, to his own ruin, by another prophet's perſuaſion, affords us a caution how we liſten to any enthuſiaſts, pretending to the ſpirit, in a matter contrary to plain ſcripture revelation. Ahab's [e] dreadful ſentence, for his unjuſt ſeizure on Naboth's eſtate, ſhould check all violent and unjuſt occupation of other men's goods and poſſeſſions. Ahaziah [f] king of Iſrael, being ſick, ſent a meſſenger to Baalzebub, an idol-god, to inquire after the event of his diſeaſe; upon which the prophet pronounced that he ſhould *ſurely die:* Like as before [g], *Saul died for his tranſgreſſion, and alſo for aſking council of one that had a familiar ſpirit, to inquire of it.* A warning this may be to all ſuch who, diſtruſting God, aſk the counſel and aſſiſtance of conjurers and evil ſpirits. The rich [h] Shunamite woman, being barren, by her ſuccouring a prophet, obtained a child; which is encouragement to comfort and aſſiſt thoſe in their diſtreſs, who more particularly are devoted to God's ſervice.

Jehu [i] appeared very zealous for the true God, and deſtroyed the worſhippers of Baal; but for retaining the golden calves, ſet up by Jeroboam, before-mentioned, out of a political deſign of the better ſecuring his kingdom, is branded with hypocriſy, *as not walking in the law of God with all his heart.* So little does God accept the ſervice of thoſe, who are religious only where it is convenient for them to be ſo, and avoid ſome ſins, yet ſtill retain thoſe which bring them moſt profit and ſatis-

[d] 1 Kings xiii. 15—25. [e] 1 Kings xxi. and xxii. 37, 38. [f] 2 Kings i. 2—5. [g] 1 Chron. x. 13. [h] 2 Kings iv. 8—18. [i] 2 Kings x. 25—32.

faction.

faction. [k] We have a noble inſtance of a true religous behaviour, and truſt in God, in the time of adverſity and danger, in Hezekiah; who having received a threatening letter from the king of Aſſyria, (a very formidable enemy,) would not neglect the proper means of defence, but *ſtrengthened himſelf with fortifications*, and an army [l]; but in the mean time his chiefeſt reliance was, that with his enemy there was an *arm of fleſh;* but with him and his people was *the Lord their God*[m]: And according to this hope, he *went up into the houſe of God, and ſpread the letter before the Lord, and prayed for his help*[n] The reſult was, he was delivered, and his enemies deſtroyed[o]. And ſurely we cannot do better than in imitation of this excellent pattern, in our time of diſtreſs and danger, whilſt we uſe the proper means, chiefly to depend on the goodneſs, wiſdom, and power of God, on our earneſt ſupplications[p]. The effect of a contrary practice appears in Aſa's *not ſeeking to the Lord in his diſeaſe, but to the phyſicians*[q] The next account we have is, that *Aſa ſlept with his fathers;* not that he did ill in ſeeking the phyſicians, but in not chiefly ſeeking to and relying on the Lord. From Belſhazzar's fate in the deſtruction of his kingdom, and his own ſlaughter, mentioned with this particular circumſtance[r], that he ſacrilegiouſly profaned *the golden veſſels that had been taken out of the temple of God, and drank wine in them,* together *with his lords and wives, &c.* [s] ſufficient

[k] 2 Kings xix. and 2 Chron. xxxii. [l] 2 Chron. xxxii. 1—7. [m] Verſe 7. 8. [n] 2 Kings xix. 14, &c. [o] 2 Kings xix. 20, to the end of the chapter. [p] See alſo to the ſame purpoſe, 2 Chron. xiv. and xx. [q] 2 Chron. xvi. 12, 13. [r] Dan. v. [s] Verſe 3, 4, 23.

caution

caution is given againſt ſacrilege and profaneneſs, in converting things dedicated to God's ſervice to a private or common uſe: For it is that which Belſhazzar is particularly charged with, as well as his uſing thoſe veſſels to the honour of his idol *gods*, viz. that he *drank wine in them with his lords and wives*.

Laſtly, We may make two other remarks on the hiſtory of the captivity of Iſrael and Judah, aforementioned: *Firſt*, That national ſins are attended with national judgments, they being made captives chiefly for their *idolatry*, with which their whole country had been more or leſs infected. *Secondly*, That the providence of God makes uſe of ſome eminent perſons, as inſtruments to effect his purpoſes, although at the ſame time they propoſe to bring to paſs their own deſigns; for which, in a very ſurprizing manner, they are victorious and ſucceſsful; and yet when God's ends are brought about by them, their glory and ſucceſs at once ceaſe. As in the inſtances of the kings of Aſſyria and Babylon, who led captive Iſrael and Judah; and of Cyrus, who was to procure the releaſe and return of the latter. Their victories and ſucceſs were generally beyond their own expectations, as well as amazing to the reſt of the world; but were at an end when God's work was accompliſhed by them.

CHAP.

CHAP. XVII.

Concerning the Prophets.

IN the next place, we are to conſider the *prophets*, which were ſent by God at ſeveral times to the kings and people of the Jews: One reaſon whereof is given, [a] that they might be kept from having recourſe to the Heathen oracles and ſoothſayers, for want of prophets of their own, and ſlight their own legal inſtitutions, as not affording them the benefit the Heathen pretended to; for as the curioſity of mankind in general permitted them not to be contented without ſeeking for knowledge and aſſiſtance from ſome more extraordinary and divine perſons, ſo it was with the other nations round about the Jews; and therefore, next to the charge againſt hearkening to diviners, there follows a promiſe of a ſucceſſion of prophets among themſelves, of which the chief was to be the Meſſiah, in the fulneſs of time [b]. Theſe prophets were perſons whom God raiſed up by giving them extraordinary meaſures of his ſpirit, not only to foretel things to come, but alſo, (which is the chief ſenſe of the word *prophet*, and *propheſying*, in the New Teſtament,) to explain his will to the people, and teach them their duty. They were alſo to be meſſengers from him on ſome extraordinary occaſions, to reprove for ſins, and threaten his judgments, to encourage and comfort

[a] Orig. contra Celſum, lib. I. edit. Cantab. 1677. p. 28.
[b] Deut. xviii. 14, 15. Acts iii. 22.

the penitent, to keep up in them a reliance on providence, to direct them in doubtful caſes, and laſtly, to prepare them for, and foretel the coming of the Meſſiah. Such an one was called *a man of God*, and a *ſeer*, having a viſion, ſight, or knowledge [c].

The ſigns for diſtinguiſhing a true prophet from a falſe one, were chiefly theſe: *Firſt*, By his *doctrine*, that he endeavoured to preſerve the people in the worſhip of the true God, the God of Iſrael, according to the doctrine already eſtabliſhed, and did not draw them off to the worſhip of an idol-god [d]. *Secondly*, By a *ſign from heaven*, as by working ſome miracles, &c. ſuch as Samuel wrought [e], and Elijah [f]; and the Phariſees demanding of *Chriſt a ſign from heaven* [g], ſhews it was a common opinion among the Jews, that ſuch a ſign was one evidence of a true prophet, together with the laſt mentioned. *Thirdly*, By his *predictions being fulfilled* [h]: Thus Samuel *was eſtabliſhed to be a prophet of the Lord* [i]. But as to this ſign there are two exceptions: The one is, when the prophecy was conditional only, as in the caſe of the Ninevites, who Jonah propheſied ſhould be deſtroyed, and yet they were not, becauſe they repented: Nevertheleſs, Jonah was a true prophet, becauſe his prediction was conditional, except they did repent. The other exception as to this ſign was, when the prophecies reached far beyond the time of the prophets, as that of Iſaiah concerning Cyrus, and all the prophecies concerning the captivity, and the return from it; there was then

[c] 1 Sam. ix. 8, 9. [d] Deut. xiii. 1, &c. [e] 1 Sam. xii. 18. [f] 1 Kings xvii. 24. 2 Kings i. 10. [g] Mat. xvi 1. [h] Deut. xviii. 22. [i] 1 Sam. iii. 19, 20. See alſo Jer. xxviii. 9. Ezek. xxxiii. 33.

no

no reaſon to wait the fulfilling, before the prophet was believed to be ſuch an one. In this caſe it was ſufficient that there were other evidences that he ſpake by divine revelation. *Laſtly*, By the teſtimony of another known prophet; as of Moſes for Joſhua [k].

God revealed his will to theſe prophets ſeveral ways; as *firſt*, By *dreams*, and that with ſuch ſtrength and force on their imaginations, as was ſufficient to evidence them to be divine. *Secondly*, By viſions, or powerful impreſſions on their minds, which the Jewiſh doctors call *prophetical viſions*, and which they explain "*by having* their outward "ſenſes, as it were, bound up from exerciſing "their ordinary functions, even when they were "awake, whilſt the ſpiritual influence came ſtrongly upon their minds and imagination [l], repreſenting to them things as plainly as if they "ſaw them with their eyes and bodily ſenſes, in "ſuch reſemblances, which did make them known "to them, that they might diſcover them to thoſe "whom God would have to know them [m]." *Thirdly*, By *inſpirations*, or enlightening their minds and underſtanding, clearly to apprehend and diſcern what was revealed to them, and (as was obſerved before, in the inſtance of Abraham's attempt to ſlay his ſon) with a full aſſurance that the revelation came from God himſelf, and that as infallibly as we know what is diſcovered to any one of us, by the words or writings of another [n]: Certainly God is as able to effect as we can one for another; and his wiſdom and goodneſs muſt diſpoſe him to take the moſt effectual courſe for the execu-

[k] Deut. xxxi. 7. [l] Maimon. Mor. Nevoch. pars II. chap. xli. p. 307. et in portâ Moſis, p. 171. edit. Oxon. 1655. [m] Dr. Pocock on Hoſea xii. 10. p. 684. [n] See before, chap. i. ſect. 4. concerning inſpiration in general.

tion of his deſign. It might be for want of ſuch an aſſurance then, that it was ſaid of Samuel, *that he did not yet know the Lord, neither was the word of the Lord yet revealed unto him* [o], that is, ſo plainly as it was afterwards. [p] *The Lord had told Samuel in his ear* [q].

Theſe prophets were of two ſorts: The *firſt*, Thoſe who were bred up in the colleges or ſchools of the prophets; of which inſtitution Samuel is ſuppoſed to be the firſt author. Theſe ſchools were for their advancement in knowledge and piety: Thus we read of *a company of prophets* [r]. Again, *A company of prophets, and Samuel ſtanding as appointed over them* [s]. Such a ſchool was at Bethel [t], and at Jericho [u]. Theſe are called *ſons of the prophets*, as being trained up by ſome who were their governors and inſtructors, who were called *fathers*: So Eliſha called Elijah, *my father* [v]. And although the ſpirit of prophecy is not attainable by education, but is given immediately from God, yet it is very reaſonable, that God ſhould chuſe thoſe he ſhould think fit to inſpire with the ſpirit of prophecy out of ſuch a ſociety, as being beſt qualified for the offices of teaching and reproving, and againſt whom the people could have the leſs prejudice.

The ſecond ſort of prophets were extraordinary, whom God did ſend upon great occaſions, as Iſaiah, Jeremiah, &c.

In the Hiſtory of the Kings, till the reign of Uzziah, are mentioned theſe following prophets:

[o] 1 Sam. iii. 7. [p] 1 Sam. ix. 15. [q] Which Arias Montanus tranſlates, Dominus revelaverat autem Samueli *i. e.* plainly told Samuel [r] 1 Sam. x. 5. [s] 1 Sam. xix. 20. [t] 2 Kings ii. 3. [u] Verſe. 5. [v] 2 Kings ii. 12.

Samuel,

Samuel, Nathan, Gad, Shemaiah, Ahijah, Iddo, Jehu, Oded, Azariah, Micajah, Elijah, and Eliſha, and the propheteſs Huldah, (as before there [x] had been other women propheteſſes, viz. Miriam, and Deborah, and afterwards Anna.) Other prophets there were from the reign of Uzziah, whoſe books of their prophecies made up a part of the Bible. Theſe prophets were ſent from time to time to the kings and people of Iſrael and Judah, before-mentioned, to forewarn them of thoſe judgments which after befel them for their ſins, to inſtruct them in their duty, and perſuade them to renounce their ſins; and, to that end, encouraging them to hope in God's mercy and favour, as we read in the books of the prophets. But all was in vain; ſo they were ruined, and made captive, as we have ſeen before. It is computed, that when the firſt of theſe prophets were ſent, it was about fourſcore years before the deſtruction of the kingdom of Iſrael, and two hundred years before the beginning of the captivity of the Jews in Babylon: So merciful and patient was God, and yet ſo juſt when ſtill offended.

For the better underſtanding the prophets, the following general remarks may be obſerved.

Remark I. Thoſe prophets were to foretel the times of the goſpel, and to prepare the people for the coming of the Meſſiah, or Chriſt, whom ſome of them ſpoke of between ſeven and eight hundred years before he appeared, by fortelling what ſort of perſon he ſhould be, and what he ſhould do and ſuffer; and alſo the ſtate and condition of

[x] But as theſe were extraordinary; otherwiſe ordinarily the female ſex ought not to pretend to the exerciſe of any miniſterial function in the church, 1 Cor. xiv. 34. 1 Tim. ii. 12.

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the church under him: And that which they foretold of his birth, life, and death, &c. being fulfilled in our Lord Jeſus, and no other perſon; and that in ſuch a manner, as plainly ſhews an overruling providence of God in the accompliſhment, is our evidence that he is the promiſed Meſſiah and Saviour. Hence, it alſo appears, that the coming of Chriſt was the grand work or deſign of God, ſince it was foretold ſo often, and ſo long beforehand.

Remark II. Although ſome of the prophecies concerning Chriſt had alſo a reference, firſt, to ſome eminent perſons who were types of him, and to ſome of their moſt eminent actions, yet ſome ſo relate to him, in their proper and literal ſenſe, that they cannot be applied to any other, and never were fulfilled in any other perſon [y]: As for inſtance Iſai. liii. which ſo fully deſcribes the outward mean appearance of Chriſt, his ſufferings in our ſtead, his innocency and meekneſs, and his death and burial [z]. So Dan. ix. 24, &c. where the time of Chriſt's appearance is plainly foretold, as will be obſerved in the account to be given of that prophet.

Remark III. Other prophecies are to be underſtood in a twofold ſenſe, viz. primary and literal, that ſtrictly concerned the Jews, and their affairs, and the myſtical ſenſe, which relates to Chriſt and the manifeſtation of the goſpel [a]: For inſtance,

[y] To this purpoſe, chap. x. par. 1. of Biſhop Kidder's demonſtration of the Meſſiah is worth reading. [z] See alſo Pſalm lxix. 21. Pſalm xxii. 16, 18. Pſalm xlv. 6. Zachar. xii. 10. Micah v. 2. [a] Glaſſii Philolog. Sacr. lib. ii. par. 1. Tract. 1. and Dr, Lowth's Vindication, chap. iii. p. 146. And thoſe moderns who find fault with this two-fold ſenſe of many paſſages in the Old Teſtament, or an allegorical expoſition

ſtance [b], *Out of Egypt have I called my ſon*, which doubtleſs, in the literal ſenſe, was meant of God's delivering the children of Iſrael, to whom he was a Father, from their ſlavery in Egypt; but in the myſtical ſenſe, of Chriſt, the Son of God, being carried into Egypt to be preſerved from Herod, and afterwards brought again from thence [c]. Again, [d] *Rachel* (Jacob's wife) *weeping for her children*, or poſterity, had, in the firſt place, a reſpect to their being carried away captive; and the prophet, in the next verſe, makes a comfortable promiſe of a return; and yet that weeping of Rachel had a more particular reſpect to the mothers weeping for their children, whom Herod ſlew [e]. So the ancient Jewiſh doctors underſtand pſalm ii. [f] both as having a reſpect to David and Chriſt. Although indeed theſe prophecies could not be fully underſtood, till the Holy Ghoſt revealed the full import of them by the apoſtles; and yet many of them have evident marks that ſomething further is deſigned by them, than what is contained in the firſt intended or literal ſenſe, which does not come up to the full ſenſe and import of the words; as that Iſa. vii. 14. *A virgin ſhall conceive and bear a ſon, and ſhall call his name Immanuel*, (or God with us,) looks further than that literal and low ſenſe given of it, for the encouragement of king Ahaz, *viz.* one that is now a virgin ſhall bear a ſon, and by

expoſition of them, as explained by our Saviour and his apoſtles, either do not know, or not duly conſider, that there was nothing more common than for the Jews, with whom Chriſt and his apoſtles argued in that manner, to expound the myſtical ſenſe (which they call by the name of *Midraſhim*) as well as the literal. See Hottinger. Theſaurus, lib. I. chap. ii. ſect. 7.

[b] Hoſ. xi. 1. [c] Matt. ii. 15. [d] Jer. xxxi 15. [e] Mat. ii. 18. [f] Grotius ad Mat. i. 22. and Biſhop Patrick on pſalm ii.

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his name ſhew that God is with us; which is very mean in compariſon with the more complete and myſtical ſenſe revealed [g], that the ſign or miracle ſhould be ſuch a one, as that a virgin ſhould continue ſo, and yet *bear a ſon*, who ſhould manifeſt himſelf to be *the Son of God*, being *made fleſh*, and dwelling with us, and to be our great deliverer, of which the deliverances of the Jews were types and preſages. So alſo that of David [h], of *piercing his hands and feet, parting his garments, and caſting lots upon his veſture*; and [i] of his being *given gall and vinegar to drink*; both which paſſages appear to be underſtood of the perſon of David in a figurative ſenſe, by way of ſimilitude only, as importing a ſevere and unkind uſage of him, and were never literally true of David, as far as appears in his hiſtory, but being to be literally fulfilled in Chriſt, the particulars are ſo expreſſed in the prophecy.

Remark IV. The ſtate of the goſpel, and the benefits there, are myſtically ſet out in the prophets, by expreſſions ſuitable to there own times, and agreeing with, and proper to the Old Teſtament diſpenſation [k]; as by phraſes taken from the religious worſhip under the law, and ſuch things as the Jews reckoned moſt excellent and glorious. Thus, becauſe their ſacrifices and oblations, and the worſhipping at Jeruſalem, was the moſt excellent religious worſhip which the Jews could apprehend; therefore, when the prophet Iſaiah foretold the converting of the Egyptians to Chriſt, he ſaid, *There ſhall be an altar to the Lord in the land of Egypt, and they ſhall do*

[g] Mat. i. 23. [h] Pſalm xxii. 16, 18. [i] Pſalm lxix. 21. [k] Glaſſii. Philolog. Sacr. lib. I. tract. iv. ſect. i. can. 5.

ſacrifice

ſacrifice and oblations[l]. So alſo he foretold the Gentiles owning and worſhipping Chriſt, by the nations going up to Jeruſalem at the ſolemn feaſts[m], and calling the Chriſtian worſhip, offering *incenſe and a pure offering*. And this is often the manner of the prophets under the Old Teſtament, to ſet forth the days of the Meſſiah, the converſion of the Jews, the Chriſtian worſhip, and the ſpiritual kingdom of Chriſt under the Goſpel; and alſo God's ſpiritual gifts and bleſſings on the Chriſtian church, by the expreſſions proper to the times in which they lived, importing literally the reſtoration of Jeruſalem, the temple and ſacrifices, the kingdom of David, &c. in order to recommend them more powerfully to the people. To the ſame purpoſe, the exaltation and enlargement of the Chriſtian church is expreſſed after the ſame manner[n].

St. Peter aſſiſts us thus to underſtand the prophets, when he applies theſe words[o]. *Behold I lay in Zion for a foundation a precious corner-ſtone*, to the ſpiritual building of the Chriſtian church, and Chriſt the head thereof[p]. After the ſame manner St. Peter again acquaints us[q], that they are the ſpiritual gifts of the Holy Ghoſt under the New Teſtament, and the goſpel diſpenſation, which were foretold by Joel[r] in terms ſuitable to the ſtate of the Old Teſtament, and ſignifying literally the old prophetical *dreams* and *viſions*. By the way, this remark diſcovers to us the groſs miſtake of the Jews, who obſerving many pro-

[l] Chap. xix. 19, 21. [m] Chap. lx. 1—8. and chap. lxvi. 20, 23. See alſo Ezek. xx. 33, 34, 40, 41. Michah iv. 12. and Mal. i. 11. [n] Jerem. xxxiii. 17, 18. Hoſ. iii. 5. Mal. iii. 4. [o] Iſa. xxviii. 16. [p] 1 Pet. ii. 4, 5, 6. [q] Acts ii. 16, 17. [r] Chap. ii. 28.

phetical preſages relating to the coming of the Meſſiah, to run in the old ſtrain of the law they preſently conclude, that the Meſſiah muſt not innovate any thing concerning their way of worſhip, and ſo expound ſuch like texts above-mentioned in a literal ſenſe, which were only expreſſed in that manner, the better to help the underſtanding, and comply with the capacity of thoſe they ſpake to.

This myſtical way of expreſſing things was much uſed by the ancients, eſpecially of the eaſtern [s] country; and particularly the Jews were accuſtomed to it, and accordingly were wont to interpret the ſcripture [t], (till the modern Jews, in their diſputes with Chriſtians, found it neceſſary to reject the opinion of their anceſtors, leſt the Chriſtians ſhould make any advantage of the argument againſt them, in the proof of Chriſt being the Meſſiah,) and therefore ſuch a ſtile of the prophets was moſt ſuitable to the Jews: For inſtance, [u] *The wolf ſhall dwell with the lamb; they ſhall not hurt nor deſtroy in all my holy mountain, for the earth ſhall be full of the knowledge of the Lord;* which the Jewiſh rabbies underſtood to ſet forth the peace, and happineſs, and love, and truth, in the days of the Meſſiah's kingdom, that is, what the nature and deſign of his doctrine would *tend to;* and where it ſhould prevail, and what it would proportionably effect. Again, there is great reaſon that men ſhould not perfectly underſtand long before hand all the particulars of ſome of the prophecies; becauſe if they had, that would have been a means of hindering the very things to be brought

[s] Clemens Alexandr. Strom. lib. 5. [t] Maimon. R. Dav. Kimchi apud Grot. de Veritat. Relig. Chriſtianæ. lib. v. ſect. 18. [u] Iſa. xi. 6, 9.

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about, which were foretold, unleſs God ſhould deprive the perſons intended to effect them of the freedom of their will, or overturn the uſual courſe of the world. For inſtance; if the particular perſon of the Virgin Mary, and the preciſe night of Chriſt's birth in Bethlehem, and all other circumſtances of that great tranſaction, had been ſo expreſsly revealed, that none could have miſtaken it, the Bethlehemites would not have denied the holy virgin their houſes to be delivered in; and ſo that humble manner of Chriſt's coming into the world, his being laid in a manger, would have been prevented; nor would the rulers have given *thirty pieces of ſilver to Judas*, or *bought a potter's field*, if that prophecy of Zachariah [v] had been plain concerning Chriſt; much leſs, had they clearly diſcerned the prophecies concerning his death, would they ever have fulfilled them in condemning him. It was ſufficient that the *general* deſigns of the prophets ſhould be manifeſt, and the particulars reſerved for a further diſcovery in the accompliſhment.

And though ſome of the prophecies concerning Chriſt might not be, even in general underſtood by the people to whom they were ſpoken, which yet is more than we know, yet they are of great uſe to diſcover the providence of God, and for the confirmation of our faith, when we compare the event with the prophecies, and finding them fulfilled, do therein plainly ſee the work was God's and the effect of his wiſdom and power: As God himſelf declared his intention in foretelling ſome things, among others, to be this; [w] *I have, even from the beginning, declared it to thee, before it came*

[v] Zach. xi. 12, 13. [w] Iſai. xlviii. 5.

to paſs; I ſhewed it thee, leſt thou ſhouldſt ſay, Mine idol hath done them, &c. The fulfilling of the prophecies concerning Chriſt, (as alſo of thoſe which foretold the captivity of Iſrael and Judah, and the like,) clearly ſhew that there is a Divine Providence, and that it is God who governs the world, ſince by his prophets he ſo long foretold and threatened what did afterwards come to paſs, according as himſelf had deſigned to effect. For which purpoſe, no doubt, many ſuch prophecies were recorded, which are to be expounded only by the event, (at leaſt by thoſe who lived ſome conſiderable time after they were uttered) [x]. So alſo ſome of the prophecies in the Revelations: As it was the accompliſhment of that prophecy concerning Chriſt [y], *Behold thy king cometh riding on an aſs,* which made the diſciples underſtand it, when they *remembered that theſe things were written of him,* and that the people *had done theſe things unto him* [z].

Here we may further obſerve, that the expreſſion of *the laſt days,* ſometimes uſed by the prophets, ſignifies the days or diſpenſation of the Meſſiah [a], and the times of the goſpel, (upon the abolition of the Jewiſh diſpenſation) and that not only in the firſt ages thereof, but from the firſt appearance of Chriſt, or Meſſiah, to the end of the world; which time is termed *the laſt day,* or *the laſt time,* becauſe there is no new age or diſpenſation to ſucceed unto it, as the two former times ſucceeded each other, being the one from the creation to Moſes, the other from Moſes to Chriſt. So what in Joel is ſaid to come to paſs *afterwards,* the

[x] Such as Gen xlix. Deut. xxxiii. Dan. xi. [y] Zach. ix. 9. [z] John xii. 16. [a] According to the notion of the ancient Jews, as in the Chaldee Paraphr. Targum's, &c. apud Kidder's Demonſtration, part III. chap. ix.

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apoſtle renders [b] ſhall come to paſs *in the laſt days:* Now the word, which in the original ſignifies *afterwards*, in Joel, the Jews themſelves [c] expound to be the ſame in ſenſe with the words, *the laſt days* [d], where is a plain prophecy of the exaltation of Chriſt's kingdom [e].

Once more, under this head it may be remarked, that although the goſpel of Chriſt hath wonderfully been advanced, and the ſpiritual kingdom of the Meſſiah propagated, (which advancement and propagation of the goſpel was myſtically ſet forth by the prophets in a manner ſuitable to the Old Teſtament diſpenſation, as we have ſeen;) and although it be true, that all promiſes of this life are to be underſtood with exception of the croſs, and alſo, that the promiſes of Chriſt's kingdom are only to begin, and more imperfectly to be fulfilled in this life; yet ſome of the prophecies relating thereto [f], mention ſo much unity and holineſs, proſperity and peace, not yet experienced, that they ſeem to foreſhew a future more glorious ſtate of the Chriſtian church on earth, abounding in purity, peace and happineſs, both among converted Jews and Gentiles, when *the kingdoms of this world are become the kingdoms of our Lord and of his Chriſt* [g]. Many prophecies mention a more flouriſhing ſtate and enlargement of the goſpel, even to *all the ends of the earth* [h], than it hath pleaſed God hitherto to vouchſafe to bleſs the world with; and therefore the time is to come, when they ſhall be more fully accompliſhed by an

[b] Acts ii. 17. [c] R. D. Kimchi apud Pocock on Joel ii. 28. [d] Iſa. ii. 2. [e] See alſo Hoſ. iii. 5. [f] Such as Iſa. ii. 4, 5, 6. and chap. xi. 1—10. and chap. lxv. 25. Dan. vii. 14. Joel iii. 9. to the end, &c. [g] Rev. xi. 15. [h] Iſa. lii. 10.

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univerſal receiving Chriſt's goſpel, and living according to it; when Chriſt ſhall reign in the public and viſible triumph of his religion, and when *the earth ſhall be full of the knowledge of the Lord* [i]. Nay, ſome underſtand a part of the prophets, not only of the general converſion, but even the reſtoration of the Jews, being converted to their own country, and their city, Jeruſalem [k]. To the ſame purpoſe [l], Chriſt's prophecy is interpreted [m]. *Jeruſalem ſhall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.*

Here we may take notice of another miſtake of the Jews; who pretend from hence, that the Meſſiah is not yet come, becauſe the aforementioned predictions are not yet fulfilled; whereas the time is to come for the fulfilling of them *in the laſt days;* which expreſſion (as hath been before obſerved) imports not only the beginning of the days of the Meſſiah, but any time, from Chriſt's firſt appearance, to his ſecond; namely, that ſeaſon, when upon the general converſion of the Jews, both they and the Gentiles ſhall be brought into the church; when God ſhall *ſet up an enſign for the nations, and gather together the diſperſed of Judah, from the four corners of the earth: And the earth ſhall be full of the knowledge of the Lord* [n]. So that, as it is no objection againſt the ancient prophecies, that ſome of them are not yet fulfilled,

[i] Iſa. xi. 9. [k] Thoſe which ſeem to look moſt that way, are Iſa. xi. 11, 12. and lxii. 10, 11, 12. Jer. xxxii. 37. Ezk. xi. 17, &c. and xx. 33—45. and xxxvi. 24, &c. Hoſ. iii. 4, 5. The modern Jews very much encourage themſelves with the promiſe in Lev. xxvi. 44, 45. in their being reſtored to their own country, and their city Jeruſalem. P. Fagius in loc. [l] Vid. Grot. on Luc. xxi. 24. [m] Luke xxi. 24. [n] Iſa. xi. 9, 12.

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(as the Jews do own thoſe are not, which foretell their deliverance and reſtoration,) becauſe they may not yet be accompliſhed; ſo it is no objection againſt Jeſus, that ſome things are not yet fully accompliſhed, which were to be in ſome part or other of the days of the Meſſiah.

Remark V. It is uſual with the prophets, to repreſent [o] the dreadfulneſs of God's judgments on wicked perſons, or on the enemies of his church and people, by parabolical or figurative and lofty expreſſions, after the manner of the eaſtern countries; as of the *earth's quaking, and being turned upſide down, the ſun and the moon's being dark, the moon's being turned into blood, and the ſtars withdrawing their ſhining*, &c. Thereby ſetting forth, that evil men ſhould be in ſuch a conſternation under their ſufferings, and put into ſuch diſorders, that all things ſhould ſeem to them to be out of courſe, as if the ſun were dark, and the moon bloody, and the whole creation in confuſion. This was the uſual ſtile in the eaſtern countries: For example; [p] the Arabians would ſay of a perſon whom any extraordinary misfortunes befel, that *his heaven was fallen down upon the earth.* Thus [q] *the earth trembled, the mountains melted from before the Lord;* and poſſibly [r], *the ſtars in their courſes fought againſt Siſera.* In this tragical manner Iſaiah threatened God's judgment on Babylon [s], *The ſtars of heaven, and the conſtellations thereof, ſhall not give their light; the ſun ſhall be darkened in his going forth, and the moon ſhall not cauſe her light to ſhine: I will ſhake the*

[o] Maimon. Mor. Nevoch. pars ii. chap. 29. [p] Maimon. ibid. prope initium, quod cœlum ipſius in terram converſum ſit, vel ſuper terram ceciderit. [q] Judg. v. 4, 5. [r] Verſe 20. [s] Iſa. xiii. 10, 13.

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heavens, &c. and on Idumea [t], and on the Jews themſelves [u]. In ſuch manner Jeremiah threatened Judah and Jeruſalem [v]. And thus the prophet Joel pronounced God's judgments [w], and having afterwards promiſed the gifts of the Holy Ghoſt, which Chriſt would ſend to his church [x], then denounced terrible judgments againſt the unbelieving Jews, and other enemies of Chriſt's church, by the like lofty and figurative repreſentations [y]: *And I will ſhew wonders in the heaven, and in the earth, blood and fire, and pillars of ſmoke; the ſun ſhall be turned into darkneſs, and the moon into blood, before the great and terrible day of the Lord come.* Which language the Jews were accuſtomed to, and underſtood in a figurative ſenſe, as denoting the uttermoſt deſolation and confuſion, eſpecially of nations and kingdoms [z], and very great calamities and diſtreſs: Which the unbelieving Jews in a great meaſure, felt, (as Chriſt foretold in the ſame language) [a], when they were miſerably deſtroyed by the Romans, (of which afterwards.) But that prophecy ſhall be moſt compleatly fulfilled on all wicked men, at the great day of judgment, the ſame expreſſion being uſed in both caſes, becauſe the terrible judgments of God on wicked perſons in this world, are as ſo many aſſurances of his moſt dreadful judgments at the great day) [b]. Some of the like prophetic ſchemes of ſpeech are explained in the ſame chapters, where they occur, by plainer expreſ-

[t] Chap. xxxiv. 3, 4, 5. [u] Chap. xxxiv. 1, 18, 19, 20. [v] Jer. iv. 23, 24. See alſo Ezek. xxviii. 20. [w] Joel ii. 10. [x] Verſe 28. which promiſe was fulfilled, Acts ii. 17. [y] Verſe 19, 20, 21. [z] Ezek. xxxii. 7, 8. [a] Matt. xxiv. 29. [b] Compare Amos viii. 9, 10. Micah i. 3, 4. Haggai ii. 6. Acts ii. 20.

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ſions in the context; which is a certain key to the underſtanding of the like figurative or ſymbolical repreſentations elſewhere: Thus, what [b] is figuratively deſcribed by *the earth's being without form and void, and the heavens having no light, and all the hills being moved,* ſeems to be the ſame with what is plainly expreſſed in the context [c], *the whole land ſhall be deſolate.* And that [d], *I will ſhake the heavens and the earth,* is explained by the words immediately following [e], *I will overthrow the throne of kingdoms,* &c. On the other hand, when the prophets mention an expectancy of the ending of troubles, and the hopes of peace and proſperity, they ſometimes expreſs it by the continuance or increaſe of the light of the ſun and moon; as [f] *Thy ſun ſhall no more go down, neither ſhall thy moon withdraw itſelf; for the Lord ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended:* And [g] *The light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſevenfold, as the light of ſeven days, in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound.* Though poſſibly, ſome of the aforementioned prophecies ſhould be more literally fulfilled in the great day of God's vengeance on the wicked world, and his rewarding his ſaints.

Remark VI. Some of the prophets, the better to prepare their minds for the prophetic inſpiration, have made uſe of *muſic:* Which, as it hath been of old experienced, is of great force either to ſtir up or allay the paſſions [h]. Hence

[b] Jerem. iv. 23, 24. [c] Verſe 27. [d] Haggai ii. 12. [e] Verſe 22. [f] Iſai. lx. 20. [g] Iſa. xxx. 26. [h] Grot. in 1 Sam. x. 5. To the ſame purpoſe Maimon. Mor. Nev. par. II. chap. xxxvi. Prophetia non habitat, neque inter triſtitiam, neque inter pigritiam.

we find that Saul, being troubled with an evil ſpirit, was refreſhed by David's playing on a harp before him [l]. Therefore, when the prophet Eliſha was moved with anger againſt wicked Jehoram, king of Iſrael, yet being willing to aſſiſt and direct Jehoſhaphat, the good king of Judah, he called for a *minſtrel*, or *muſician*, to recover himſelf out of the diſorder into which Jehoram's preſence had put him, and to render his mind the more ſedate and calm, and ſo the more fit to be inſpired with the ſpirit of prophecy: And the effect was accordingly, for *it came to paſs when the minſtrel played, that the hand*, or ſpirit *of the Lord came upon him*, and he prophefied rain and a victory [k]. It ſeems alſo that *propheſying* itſelf, is uſed for ſinging praiſes to God in ſome extraordinary manner; which may be underſtood of the meſſengers of Saul, and of Saul alſo himſelf [l].

Remark VII. The prophets not only prophefied by word or writing, but alſo by ſymbolical *actions* or *ſigns*, or *myſterious repreſentations*, according to the cuſtom of the eaſtern people, who were wont to expreſs themſelves by ſigns and actions, as well as words [m], to ſtrike the more forcibly on the imagination. Thus Iſaiah's going without his uſual habit, was a ſign of ſpoiling the Egyptians and Ethiopians [n]. And Jeremiah's getting an *earthen bottle*, and *breaking it*, was a ſign of the people's being broken and ruined [o]. And the *bonds and yokes about his neck* were ſigns of the neighbouring kingdoms, being ſubdued by Nebuchadnezzar [p]. And Ezekiel's repreſen-

[l] 1 Sam. xvi. 23. [k] 2 Kings iii. 13, 14, 15. See alſo 1 Sam. x. 5, 6. [l] 1 Sam. xix. 20, &c. [m] See the latter end of the firſt general rule for underſtanding the ſcripture, *ut ſupra*. [n] Iſa. xx. 2, 3. [o] xix. 1, 10, 11. [p] Jer. xxviii. 21.

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tation of a ſiege, and his miraculous *lying on his ſide* a long time, is ſaid to be *a ſign to the houſe of Iſrael* [q]. It is obſerved further, that ſeveral things which were ſet down as matters of fact in the prophets, might not be actually done; but either inwardly ſet before the prophets in a *prophetical viſion* by the ſpirit, as ſome are of opinion, both Jews and Chriſtians [r]; or repreſented by the prophets in a parable [s], to make the greater impreſſion on the hearers; as Ezekiel's being commanded to *ſet on a pot, and to make it boil*, &c. which is expreſsly called a *parable* [t]. Both which conſtructions ſeem favoured in Hoſea [u], *I have alſo ſpoken by the prophets, and I have multiplied viſions*, (or forms deeply impreſſed on the imagination,) *and uſed ſimilitudes* (or parables) *by the miniſtry of the prophets*. And thus we may interpret other places, as Jeremiah's *girdle* being commanded to be long *hid in a hole of a rock by Euphrates*, (too long a journey to be actually gone by the prophet) [v] repreſented, that the Jewiſh nation ſhould be like that girdle, ſpoiled and utterly ruined. So alſo Hoſea's *marrying an adultreſs* [w] to make the people ſenſible of their ſpiritual fornication, and going, as it were a whoring after ſtrange gods: Not as if either Jeremiah or Hoſea really outwardly acted in ſuch manner, but that either ſuch action was ſet before the prophets in a viſion; or that they repreſented it to the hearers in a parable; as it was common to do among the

[q] Chap. iv. 3, &c. See Ezek. xii. 18, 19. and chap. xxi. 6, 7. 2 Kings xiii. 15—20. Acts xxi. 11. [r] Maimon. Mor. par. ii chap. 6. page 332. & Hieronym. prooemium in Hoſea. [s] See the eleventh remark on the goſpels, concerning parables. [t] Chap. xxiv. 3. [u] Chap. xii. 10. [v] Jer. xiii. 1, &c. [w] Hoſea. i.

eaſtern people, and the Jews eſpecially, and whereby matters were wont to be ſet down, as in an hiſtory of things done, even with the circumſtances of names and places, as in the parable of Aholah, and Aholibah [x], and in Chriſt's parable of Dives and Lazarus [y].

Remark VIII. The prophets often mention things to come, as if preſent or paſt, becauſe they were foreſeen and pre-ordained of God, and as certain as if actually preſent; as pſal. xxii. in which the paſſion and crucifixion of Chriſt is ſet forth, as if then actually preſent, or paſt long before: So the birth of Chriſt [z], and his ſufferings and death [a]. Frequent examples of this occur in the prophets. And not only did the prophets foretell many things which were really then to come, and in a manner as if they had been already paſt, (by reaſon of the certainty of them, as fore-ordained by God;) but becauſe being exhibited, or ſet before the prophets, by God in a viſionary dream, and often with divers circumſtances, before their revealing them to men, ſuch things were in ſome regard to the prophets, as things already paſt [b].

Remark IX. When the prophets are ſpeaking of other matters, they are on a ſudden, as it were in an extaſy, carried on from their firſt ſubject to prophecy of Chriſt the Meſſiah: Thus David, being tranſported with an extraordinary joy [c], celebrated the glory and proſperity of his ſon Solomon, which he carried on in ſo high a ſtrain that the words had not a full accompliſhment in Solo-

[x] Ezek. xxiii. [y] Luke xvi. See at large Dr. Pocock in Hoſea i. 2. [z] Iſa. ix. 6. [a] Chap. liii. [b] Vid Glaſſ. Philolog. Sacr. lib. ii. tract. 4. de Stylo prophetico, canon. 4. [c] Pſalm lxxii.

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mon, or any other, but Chriſt the Meſſiah [d]. In like manner, as he celebrated his own eſtabliſhment [e], he utters the famous prophecies of Chriſt's glorious kingdom [f]. So alſo Iſaiah [g] is preaching to the Jews concerning their ſin and puniſhment; and then preſently [h] he turns to the coming and ſpiritual kingdom of Chriſt. So alſo [i] when he was ſpeaking of the ſiege of Jeruſalem, and God's deliverance from it, preſently [k] he propheſies that Chriſt ſhould be born of a virgin. So in Jeremiah [l] there is a prophecy of the diſperſion of the Jews, and their return; and then [m] of the coming of the Meſſiah of the ſeed of David. Theſe tranſitions are frequent in the prophets. However, they do not argue, that their prophecies were not underſtood by themſelves: This our Lord confuted, by ſaying, that many prophets had *deſired to ſee and hear* thoſe things which the Jews in his time did hear and ſee: But they could not deſire what they were utterly ignorant of. But thus much we learn from this manner of the prophets, viz. that the foretelling the Meſſiah was the great deſign of them.

Remark X. It is evident, that the ancient idolaters did not ſet up their images as final objects of their worſhip, or as being gods in themſelves [n], but as *places* of divine reſidence, wherein the genii, or ſpirits of the gods, were ſaid to dwell, and afford their ſpecial preſence, or as *repreſentatives* of their gods, however the moſt ignorant and ſottiſh of the people might otherwiſe conceive:

[d] Pſalm lxxii. 11, 17. [e] Pſalm ii. [f] Verſe 7, 8, 12. [g] Chap. i. [h] Chap. ii. [i] Chap. vii. 1, &c. [k] Ver. 14. [l] Chap. xxiii. 1, &c. [m] Ver. 5. [n] See the general Remarks on the Pentateuch, Num. 7.

But

But then it may be objected, that the prophets ſeem to upbraid the idolatrous Jews and Gentiles in general, as worſhippers of the very images and ſtatues themſelves, without further reference to any god or ſpirit that might influence them. They mocked them as worſhippers of idols which had *eyes and ſaw not*, which their own hands had *made and formed*, and which could neither in themſelves, nor from any ſupreme cauſe, have or diſpenſe any virtue or aſſiſtance [o]. One would be apt to conclude, from ſuch ſcoffs of the prophets, that the idolaters made the very images themſelves their ultimate or real gods. To this it may be anſwered, that however the idolaters conceived through raſhneſs, in believing whatever the idol prieſts, or others, might ſuggeſt to them, concerning the virtues and powers pretended to be in idols; yet if they would *ſhew themſelves men*, if they would not have ſuffered their fancies to impoſe upon their underſtandings, but have *conſidered in their heart*, or would have examined matters of fact with diligence and impartiality, they might have known that their images had no ſuch divine virtue in them, but were, as they appeared to be, ſenſeleſs matter, wood and ſtone; So that for want of examination, they did by interpretations make gold, ſilver, and ſtone their gods; and therefore the prophets might juſtly upbraid them for ſo doing [p].

Remark XI. The prophets deſcribe the Jewiſh people by ſeveral particular names, by reaſon of the diviſion of their kingdom, after the reign of Solomon. Thus the ten tribes being diſtinct from the other two, and under a different king, to the

[o] See Iſa. xliv. 9, &c. chap. xlvi. 5—9. [p] Archbiſhop Teniſon on Idolatry, chap. v. par. 8.

time

time of the Aſſyrian captivity, are ſometimes called Samaria, and Ephraim, and ſometimes Joſeph, becauſe the chief city of the kings of Iſrael was the city of Samaria, in the tribe of Ephraim, who was the ſon of Joſeph [q]. They were alſo called Iſrael, and Jacob, becauſe they were the greater part of Iſrael's or Jacob's poſterity. The other two tribes, conſiſting of that of Judah and Benjamin, are called the *kingdom of Judah*, the *houſe of David*, *Jeruſalem*, or *Sion* [r], becauſe they were of the tribe of Judah, (with that of Benjamin adjoining to it) and adhered to the houſe or family of David, their kings being of his poſterity, and their chief ſeat was Jeruſalem, with Sion therein: But after their return from the Babylonian captivity, Iſrael and Judah are taken promiſcuouſly for the ſame people, *viz.* for the Jews who returned from Babylon into Judæa, and who, for the moſt part, were the tribe of Judah; and thoſe of other tribes, who returned with them, joined themſelves to the tribe of Judah, and tranſferred their name to them. Whence they all, without any diſtinction, were ſometimes called Iſrael, and ſometimes Judah.

Remark XII. As for the imprecations in the prophets, the curſes and judgments mentioned by them, as called for from heaven [s], we are to diſtinguiſh between private and public enemies, between private revenge and zeal for God's honour, and between the imprecations proceeding from the ſinful paſſions and affections of men, and

[q] Iſa. vii. 2, 5, 8, 9. Pſal. lxxxi. 5. Hoſ. vii. 11. Amos v. 15. and vi. 6. [r] Iſa. vii. 13. and xl. 2. Pſal. cxxvi. 1. Iſa. lii. 8. Jerem. xviii. 21. Lament. i. 22, &c. [s] For which ſee what is ſaid on the Pſalms.

the

the impulſe of the Spirit of God. Thus much for the general remarks on the prophets.

Of theſe prophets Iſaiah, Hoſea, Amos, and Micah, were ſent by God, while both the kingdoms of Judah and Iſrael remained, as appears at the beginning of their prophecies. Joel alſo [u] is ſuppoſed to prophecy about the ſame time with Hoſea. He intimates that the temple-worſhip was remaining in his time, [v] *Let the prieſts weep between the porch and the altar;* and by the *ſcattering of Iſrael* [w] he ſeems not to mean the ten tribes, but (as Iſrael is often underſtood in the prophets) he mentions it as a general term for the whole body of the Jewiſh people. Jeremiah and Zephaniah were ſent after the Aſſyrians had deſtroyed the kingdom of Iſrael, but ſomewhat before the captivity of Judah by the Babylonians, viz. in the reign of Joſiah, king of Judah, as the beginnings of their prophecies ſhew. About that time it is likely Habakkuk propheſied, becauſe he threatened the captivity [x]. Daniel and Ezekiel were ſent in the time of their captivity [y]. Obadiah ſoon after it. Haggai and Zechariah after the return, in the ſecond year of Darius Hyſtaſpes [z], Malachi after their ſettlement, which appears not only becauſe his prophecy is placed laſt, but becauſe he reproves the people for ſome crimes which they were eſpecially noted to be guilty of, after the temple was rebuilt, and their commonwealth ſettled; as their marrying with ſtrange wives [a]. So alſo for grudging their tithes [b]. Jonah and

[u] Druſius & Grot. in Joel i. 1. [v] Chap. ii. 17. [w] Chap. iii. 2. [x] Chap. i. 6. [y] Dan. i. Ezek. i. [z] Hag. i. Zech. i. [a] Mal. ii. 11. compared with Ezra x. 2. and Nehem. xiii. 3. 23. [b] Mal. i. 6, 7, 13. and chap. iii. 8. compared with Nehem. xiii. 10.

Nahum

Nahum propheſied concerning ſome other people than the Jews and Iſraelites, viz. the Aſſyrians, and their city Nineveh. So that thoſe prophets, which in the books of the Old Teſtament are placed next to Iſaiah, were not next to him in order of time, only their prophecies were larger than the reſt; and therefore are placed before the leſſer.

CHAP. XVIII.

The particular Prophets according to the Time in which they were ſent.

FOR the better underſtanding theſe prophets, we may briefly note what they chiefly deſign in the order they have been mentioned in, and alſo the moſt remarkable prophecies in each of them concerning our Lord Jeſus Chriſt.

Iſaiah foretold God's judgments, both againſt the kingdom of Iſrael by the Aſſyrians, and againſt the kingdom of Judah by the Chaldeans; but his prophecies relate chiefly to Judah. He foretold alſo the return of the people of Judah from the Babylonian captivity, and the deſtruction of the Babylonians themſelves [a]. Among other impieties of the Jews, (as their idolatry, injuſtice, oppreſſion, pride, covetouſneſs, intemperance, &c.) the prophet charges them frequently with a contempt of God, and his threats, chiefly occaſioned by

[a] See chap. xliii, xliv, xlv, xlvi, xlvii. Compare what hath been ſaid concerning Cyrus's victory over the Babylonians, and his demoliſhing their city; and alſo the appendix, Numb. xi.

a vain reliance on the aſſiſtance of the king of Egypt, to deliver them from the Aſſyrian or Babylonian invaſions which they were threatened with by God [b]. Iſaiah alſo propheſied of the Meſſiah, or our Lord Jeſus Chriſt; as, that he ſhould be *born of a virgin*, and be called (*i. e.* according to the Hebrew language) *Emmanuel* [c], or a divine perſon [d]. Further, This prophet foretold that the Meſſiah ſhould enlighten thoſe who live in ſpiritual darkneſs, and be, in ſome ſenſe, a wonderful glorious Prince, and of the family of king David [e]; that he ſhould work miracles in the cure of *the deaf, and the blind, and the lame* [f], and yet that he ſhould be *a man of ſorrows*, be *deſpiſed*, *wounded*, and at length *make his ſoul an offering for ſin*, and be *cut off out of the land of the living*, be buried in *his grave*, and yet *prolong his days*, or glorioufly riſe again and live for ever [g]; that John Baptiſt ſhould *prepare the way* for him [h], and that he ſhould be revealed to the Gentiles, *i. e.* to other nations and people beſides the Jews [i]. The prophet ſpeaks of Chriſt in ſome of the forementioned texts, as if he were relating things already paſt, to ſhew the certainty of the accompliſhment: Wherefore he is called the evangelical prophet.

It appears from the ſeveral reigns [k], that he propheſied above forty years. His ſtyle is ob-

[b] Chapters xxx, xxxi, &c. [c] Iſa. i. 26. and lvi. 7. [d] Chap. vii. 14 This prophecy is the more remarkable, as being made to ſupport, not Ahaz alone, but the whole houſe of David, verſe 13, in their diſtreſs, becauſe that family ſhould be ſo far from being extinct, that the eternal King (Meſſiah) ſhould proceed from it. [e] Iſa. ix. 2, 6, 7. [f] Chap. xxxv. 4, 5, 6. [g] Chap. liii. throughout. [h] Chap. xl. 3. [i] Chap. xlix. 6. and lx. 3, &c. and lxv. 1. [k] Chap. i. 1.

ſerved

ſerved to be very elegant and loſty. It is the common tradition of the Jews, that the idolatrous king Manaſſeh ordered [l] him to be put to a cruel death, that is, ſawn in two; of whom ſeveral Chriſtian writers underſtand that ſaying, [m] *They were ſawn aſunder*, a puniſhment elſewhere mentioned [n].

An Arabian hiſtorian notes [o], that Manaſſeh ordered him to be faſtened in or between two wooden planks, and ſo ſawn aſunder.

Hoſea propheſied againſt both the kingdoms of Judah and Iſrael: chiefly againſt Iſrael, threatening their deſtruction by the Aſſyrians, for their idolatry and other ſins, and exhorting them to repentance, that they might find mercy. He foretold Chriſt's flying into Egypt [p], and his reſurrection *the third day* [q]. The prophet indeed ſays he will raiſe us, but that is, becauſe Chriſt being the head of the Chriſtian church, the benefit redounds to us all. Hoſea alſo propheſies, that a great number of the Iſraelites ſhould be converted and received into the church under the Meſſiah; and alſo that the Gentiles [r], who believed in Chriſt, are true Iſraelites, and ſhould become the people of God [s]. He propheſied above forty years. See before of Iſaiah.

Joel's prophecy was chiefly concerning the kingdom of Judah. He foretold calamities, as dearth and famine, &c. and exhorted them to repentance, that they might be delivered from them,

[l] Grot. in Heb. xi. 37. Dean Prideaux's Connection, part I. An. 698. p. 29. [m] Heb. xi. 37. [n] 2 Sam. xii. 31. 1 Chron. xx. 3. [o] Hottinger. Theſaurus, lib. ii. chap. i. ſect. 2. p. 474. [p] Hoſ. xi. 1. [q] Chap. vi. 2. compared with 1 Cor. xv. 4. [r] Pocock in loc. [s] Chap. i. 10. and ii. 23. compared with Rom. ix. 25. and 1 Pet. ii. 10.

whether the locuſts [t] be meant literally, or ſignified the waſting nation of the Chaldeans [u]. He propheſied in terms [v] uſual with the old prophets, of the extraordinary effuſion of the Holy Ghoſt at the firſt publiſhing of the goſpel [w], and of the confuſion and miſeries of the enemies of Chriſt's church [x], and under the expreſſions of temporal gifts, his ſpiritual bleſſings on the ſame [y].

Amos, like Hoſea, propheſied both againſt Judah and Iſrael, eſpecially againſt the kingdom of Iſrael. This prophet having acquainted them, that their neighbouring enemies ſhould be puniſhed, (ſuch as the Syrians, Philiſtines, Tyrians Edomites, Amorites, and Moabites,) he after foretold the Iſraelites' captivity, and other miſeries, by means of the Aſſyrians. He alſo propheſied of Chriſt's ſpiritual kingdom, and the flouriſhing ſtate of the Chriſtian church, both of Jews and Gentiles, under the terms of *raiſing up the tabernacle of David*, &c. [z]. Here we may obſerve, *Firſt*, that it is the method of the Holy Ghoſt by the prophets, after threatening, to add promiſes and comforts; and to propound Chriſt the Meſſiah as the principal redreſs amidſt all the diſperſions and calamities of the Jews; Wherefore St. Paul acquaints us, that Chriſt is the foundation of all the promiſes, which *in him are yea and amen*, as ſtanding firm in him [a]. This prophecy of Amos is cited and applied in the Acts [b]. *Secondly*, That the temporal bleſſings on the *plowman* and *reaper*, &c. men-

[t] Chap. i. 4. [u] Verſe 6. and chap. ii, 2. [v] See the foregoing fourth and fifth general Remarks on the Prophets. [w] Chap. ii. 28. [x] Ver. 30, 31. [y] Chap. iii. ver. 18, &c. [z] Chap. ix. 11. and ſo on to the end of that chapter. [a] 2 Cor. i. 20. [b] Chap. xv. 16.

tioned

tioned in this prophecy, do figuratively ſet forth the ſpiritual bleſſings on Chriſt's church, when the Jews ſhould believe in him, and both they and the Gentiles be united under one head.

Micah, like Iſaiah, foretold both the captivity of the kingdom of Judah by the Babylonians, and alſo the deſtruction of the kingdom of Iſrael by the Aſſyrians, and the ruin of the chief cities of each kingdom, viz. Jeruſalem and Samaria; and all for their ſins, which were encouraged by the princes, and prieſts, and falſe prophets. He alſo propheſied to the Jews, happineſs afterwards; and in prophetic [c] terms the eſtabliſhment of the Chriſtian church [d]. *Laſtly*, He foretold the place of Chriſt's birth, viz. Bethlehem, and alſo his kingdom [e]. We may gather [f], that this prophet (as Iſaiah) continued propheſying above forty years.

Next to be conſidered are the other prophets, before mentioned, who were ſent after the Aſſyrians had deſtroyed the kingdom of Iſrael, but before the captivity of the kingdom of Judah, viz. Jeremiah, Habakkuk, and Zephaniah.

Jeremiah was ſent to thoſe of the kingdom of Judah in the thirteenth year of king Joſiah [g], about three and twenty years before their firſt captivity under Jehoiakim, to inſtruct them in the fear of God, and to perſuade them to ſpeedy repentance, leſt they ſhould ſuffer like their brethren of the kingdom of Iſrael: And, as Iſaiah had done before, he aſſures them, that they would be diſappointed in their expectancy of help from the Egyptians, which they ſo much relied on, in con-

[c] See the foregoing fourth general Remark on the Prophets.
[d] Chap. iv. 1, 2. [e] Chap v. 2. [f] From chap. i. 1.
[g] Chap. i. 2.

tempt

tempt of God and his prophets [h]. The prophet alſo [i] ſpeaks againſt Iſrael as well as Judah, although the kingdom of Iſrael had been deſtroyed before that time, both in regard to God's juſtice, in deſtroying them, and for a warning to the kingdom of Judah, by their example: But not prevailing, he plainly denounced God's wrath, and foretold *the Babylonian captivity for ſeventy years* [k]. But for the comfort of thoſe who feared God, he aſſured them of their return, after the ſeventy years ſhould be expired; and that the Babylonians ſhould be deſtroyed at laſt, and alſo the Moabites, Edomites, and Egyptians [l], (as Iſaiah had propheſied before:) Whereby we are to underſtand, that as thoſe conquerors were inſtruments in God's hands for the execution of his judgments, ſo afterwards he executed his juſtice upon them too. Thus much is expreſsly ſaid of the Chaldeans and Babylonians [m], that as Babylon was in his hands the *hammer of the whole earth*, ſo itſelf was to be *cut aſunder and broken*. He ſuffered much, and was twice impriſoned on the account of propheſying ſuch evil things, yet perſiſted in declaring to them, from time to time, to the very laſt, what deſtruction ſhould fall on them. But as for the ſtrict order of time, both Jews and Chriſtians remark, that is not obſerved in this book of the prophecy of Jeremiah [n].

The prophet, being ſtill at Jeruſalem, ſent a letter [o] to thoſe who had been carried captive,

[h] Chap. ii. 36, &c. [i] Chap. xxxvi. and elſewhere. [k] Chap. v. 15. and xx. 4. and xxv. 8, &c. [l] Chap. xxix. 10. xxxii. 37. and xlvi. 27, 28. and xlviii, xlix, l, &c. [m] Chap. l. 23. [n] Hottinger. Theſaurus, lib. ii chap. i. ſect. 2. p. 477. [o] Chap. xxix.

before

before the laſt and general deſtruction, to perſuade them to ſettle themſelves, and live peaceably under the Chaldeans, till ſeventy years were accompliſhed, when they ſhould return; but not to truſt to ſome lying prophets among them, who might deceive them with hopes of deliverance before. Afterwards when Pharaoh, king of Egypt, had obliged the Chaldeans to raiſe the ſiege of Jeruſalem for the preſent, when they came againſt it, Jeremiah propheſied the Egyptians ſhould return home, as they did, and that the Chaldeans ſhould take the city and deſtroy it [p], as it came to paſs.

He alſo propheſied of Chriſt, that, as to his human nature, he ſhould come of the ſeed of David [q], and that he ſhould make *a new covenant with Iſrael* [r], and *write his law in their hearts*, (inſtead of the outward carnal ordinances in the law of Moſes,) and that the Chriſtian church ſhould flouriſh [s].

When the city was deſtroyed, Jeremiah was preſerved by God's providence from the common ruin; and was afterwards carried into Egypt, where he continued propheſying for ſome time [t], both againſt thoſe Jews who had fled thither, and the Egyptians themſelves, and ſome other people aforementioned, more eſpecially the Babylonians. At length he is ſaid to have been ſtoned to death in Egypt, for his boldneſs in propheſying [u].

The Lamentations were alſo written by Jeremiah, containing a mournful account of the ſtate of Je-

[p] Chap. xxxvii. [q] Chap. xxiii. 5. and xxxiii. 15. [r] Chap. xxxi. 31, 32, 33. [s] Chap. iii. 17. [t] Chap. xliii. 6, &c. [u] Hieronym. adverſus Jovianum, lib. ii. *prope finem.* Et Hottinger. Theſaurus, lib. ii. chap. i. ſect. 2. page 478.

ruſalem

ruſalem as deſtroyed by the Chaldeans. Some ſuppoſe it penned immediately after king Joſiah's death, for whom it is expreſsly ſaid, that Jeremiah *lamented* [v], and that it is he who is called *the breath of our noſtrils* [w], who being taken out of the way, the prophet had the deplorable miſeries of Jeruſalem, as it were, before his eyes: But it is not certain who is meant by *the breath of our noſtrils*, Joſiah, or Zedekiah; nor whether this book be a prophecy of evils then to come, or rather a mournful deſcription of preſent calamities, as ſeveral paſſages therein incline one to believe.

Habakkuk lived in corrupt times, but it is not known when; however, it muſt be before the Babylonian captivity; for he foretold the deſtruction of the kingdom of Judah by the Chaldeans, and the judgment of God upon thoſe Chaldeans themſelves at laſt [x].

Zephaniah was ſent about the ſame time with Jeremiah, as the beginning of his prophecy ſhews, to exhort the kingdom of Judah to an amendment of life, otherwiſe to denounce their deſtruction: Yet he, as Jeremiah alſo did, propheſied a return from their captivity, and that their nation ſhould be reſtored, and their enemies deſtroyed.

Daniel was one who was carried into Babylon with ſome of the firſt captives, as aforeſaid: Where, by God's providence, he was preferred to honour, having a faculty given him to interpret the king's dreams. His greatneſs raiſing envy in ſome principal courtiers, they contrived his being caſt into the lion's den; but he was preſerved, and they

[v] 2 Chron. xxxv. 25. [w] Lament. iv. 20. [x] Chap. i. 5, 6. and chap. ii. 8.

deſtroyed.

deſtroyed [y]. It is ſaid, that upon the king's ſigning the decree againſt the petitioning any for thirty days, ſave himſelf, *Daniel went into his houſe, and his windows being open in his chamber towards Jeruſalem, he prayed and gave thanks before God, as he did aforetime* [*]. The opening of his windows towards Jeruſalem, was according to the cuſtom of the Jews of worſhipping God towards the temple, the place of God's peculiar preſence: For which purpoſe, they had their oratories, or places for praying, in an upper room, with a hole or window opened that way; and when they were at a diſtance, the window was opened towards the city of Jeruſalem, however, towards the country of Judea. Thus, [z] *I will worſhip towards thy holy temple*; which cuſtom might be taken from Solomon's prayer [a], whereby their faith in God's promiſes being affixed to their city and temple, was confirmed [b]. Hence poſſibly *the upper room* in acts [c].

In Babylon he had viſions relating to the four monarchies, or chief governments of the world, *viz.* the Aſſyrian or Chaldean, (which was in his own time,) the Perſian, (or of the Medes and Perſians,) the Grecian, and the Roman, by a repreſentation of an image of four different metals [d], and of four different beaſts [e]. After the ſucceſſion of which four kingdoms, follows the kingdom of Chriſt; who is repreſented by *a ſtone cut out without hands*, (becauſe he wanted no earthly aſſiſtance,) and as *breaking the image in*

[y] Chap. i, ii, iii, iv. [*] Chap. vi. 10. [z] Pſal. v. 7. [a] 1 Kings viii. 44. 48. [b] Mr. Gregory's Notes and Obſervations, chap. iii. [c] Chap. xiii. [d] Chap. ii. 31, &c. [e] Chap. vii, viii.

pieces, putting an end to thoſe kingdoms, and eſtabliſhing his own, which is to *fill the whole earth*, ſignified by *the ſtone becoming a great mountain*, and in ſome ſort to remain *for ever* [f].

Daniel alſo foretold (near five hundred years beforehand) the punctual time which God had *determined* or alloted *for the people of the Jews*; at the expiration of which they ſhould be no longer his peculiar people, nor the once *holy city* Jeruſalem, nor the Moſaical worſhip any longer owned as his peculiar city or worſhip; and then the *moſt holy* ſhould be anointed, the *Meſſiah* or *Chriſt*, be manifeſted, to *finiſh the tranſgreſſion*, reſtrain impiety by the goſpel, *and to make an end of ſins*, by taking away the guilt thereof through his death, (inſtead of the Jewiſh offerings, which were to ceaſe,) and thereby to *make reconciliation* with God the Father, *and to bring in everlaſting righteouſneſs*, not like that of the law, but of the goſpel, to endure for ever; and ſo to *ſeal up the viſion and prophecy*, fully to complete and finiſh all that by former viſions and prophecies had been revealed [g].

Which prophecy was thus occaſioned: Daniel having conſidered the ſeventy years captivity foretold by Jeremiah [h], as then expiring, prayed for the deliverance of the people; God ſent the angel to confirm his hopes, and alſo to foretel the Meſſiah [i], the ſpiritual Deliverer of his church; that *from the going forth of the commandment to reſtore and build Jeruſalem*, to the *Meſſiah* or *Chriſt*, it would be *ſeventy weeks*, that

[f] Chap. ii. 34, 35. 44. [g] Chap. ix. 24, &c. [h] Chap xxix. 10. [i] See for the term Meſſiah, what is ſaid before on Gen. iii. 15.

is,

is, taking the ſeven days in each week for ſo many [k] years, according to the prophetical ſtile, ſeventy times ſeven, or four hundred and ninety years, as it came to paſs [l]. Further, the prophet here foretold that Meſſiah ſhould be *cut off*, that Chriſt ſhould ſuffer and die for his church, and after that, *the city* of Jeruſalem, and the *ſanctuary*, or temple, ſhould be deſtroyed; and *the Jewiſh ſacrifice and oblation ceaſe* [m].

The latter part of this prophecy [n] contains an account of further viſions which Daniel had; as firſt concerning the Perſians, who were to be conquered by *a mighty king*, viz. *Alexander the Great:* But after his death, his kingdom was to be *divided*, chiefly between *the king of the ſouth*, that is, of Egypt, and *of the north*, that is, of Syria; one whereof (viz. Antiochus Epiphanes) ſhould *have indignation againſt the covenant*, the Jewiſh people and religion, and *pollute the ſanctuary*, and *take away the daily ſacrifice*, and do great miſchief. But afterwards the people ſhould *be holpen*, (by the Maccabees, as we ſhall find they were in the remaining part of this hiſtory;) and at the laſt, all true and holy ſervants of God ſhall be happy and glorious for ever.

This prophecy, concerning the kings of Egypt and Syria, was ſo evidently fulfilled, that thoſe who read the hiſtories thereof in other authors, (which are abridged in what hereafter follows,) ſee it as plainly, as if the prophet had written of things already paſt.

[k] So Levit. xxv. 8. Seven ſabbaths of years are ſeven times ſeven years. And in Ezek. iv. 6. Each day for a year. [l] Vid. Dean Prideaux's Connection, vol. I. book v. [m] Chap. ix. 26, 27. [n] Chap. x. to the end.

Ezekiel (a prieſt) was carried into Babylon about eleven years before the general ruin and captivity of the whole body of the Jews; and being in Babylon, was firſt prepared for the calling of a prophet, and confirmed therein by a viſion of cherubims and wheels, with a firmament above them, and a throne encircled with fire, which made *the appearance of the likeneſs of the glory of God*[o].

He had divers viſions of God's judgments on the Jews; and was himſelf made a type or ſign unto them thereof[p]. He was alſo carried *by the ſpirit* in *a viſion* to Jeruſalem, and ſhewn the idolatries practiſed there; for which the inhabitants were to be ſeverely puniſhed, but to thoſe who were already in captivity, and ſhould renounce ſuch wickedneſs, and ſerve God, he promiſed that God would be a *ſanctuary unto them*, and cauſe them to return, and teach them his laws, and make them happy[q]. The prophet likewiſe foreſhews[r] by various ſigns and parables, as well as plain expreſſions, the extreme miſeries which ſhould befal the Prince, that is, Zedekiah king of Jeruſalem, and the remnant of his people, and the deſolation of their land; and alſo threatens the vengeance of God upon their enemies at length, as the Ammonites, Moabites, Edomites and Philiſtines, (becauſe of their deſpite againſt, and inſulting over the Jews in their diſtreſs,) with thoſe of Tyre and Sidon, and Egypt; and promiſes in the end the reſtoration of the Jews.

The judgments here threatened to thoſe places and people, may be the better underſtood by re-

[o] Chap. i. 28. [p] Chap. iv, v, vi, vii. [q] Which is the ſubſtance of chap. viii, ix, x, and xi. [r] In the following chapters.

membring

membering, 1*ſt*, That Tyre and Sidon were two neighbouring ſea-port towns, rich and famous for great trade and merchandizing. 2*dly*, That in Egypt was the great river Nile, and that the Egyptians were like a broken reed (on the banks thereof,) and diſappointed the Jews when relying on their aſſiſtance; that the Babylonians executed the judgment on Egypt.

Ezekiel alſo propheſied of Chriſt [s]. The latter part of his prophecy [t] contains a viſion for the comfort of the pious Jews in captivity, who mourned for the deſolation of their city and temple, to put them in good hope of a return, and of the rebuilding of their temple, which they eſteemed the glory of their nation, and a pledge of God's preſence. This the prophet ſhews them would ſo certainly come to paſs, that he ſets before them, as in a type or figure, the dimenſions of it, as if it had been already built. But becauſe the temple here repreſented in this viſion to Ezekiel, is deſcribed, as being far more noble and large than what was afterwards rebuilt at their return, this prophecy ſeems to aim at ſomething further, viz. the vaſt extent, glory, and ſplendor that ſhould be of the Chriſtian church, of which Jeruſalem and the temple were a type and figure.

This prophet is often called *the Son of Man*; which might be, to keep him from being too much exalted by the many heavenly viſions which he ſaw. As to what the prophet declares [u], that the ſon ſhould not ſuffer for his father's ſins, which ſeems contrary to the threatening in the ſecond commandment, of God's viſiting the iniquities of the

[s] Chap. xxxiv. 23. and xxxvii. 22, 24. [t] From the beginning of chap. xl. [u] Chap. xviii. like Jer. xxxi. 29, 30.

fathers

fathers upon the children, ſee what is ſaid before concerning the moral law, and the ſecond commandment. Ezekiel is ſaid to die in Babylon, and by ſome, to be there ſlain by the captive Jews [v].

Obadiah propheſied againſt the Edomites, (the poſterity of Eſau, Jacob's brother,) becauſe they proudly inſulted over the calamities of the Jews, (who deſcended from Jacob,) whilſt they were captives by the Babylonians. The prophet threatened the Edomites' deſtruction, whilſt the Jews ſhould be reſtored. He alſo propheſied of the Chriſtian church, that *the kingdom* ſhould be *the Lord's* [w].

Haggai and Zechariah propheſied after the return from the Babylonian captivity: And whereas too many of the people contented themſelves with building them houſes, and enjoying the fruits of the country, but neglected the ſetting up of God's houſe, theſe prophets rebuked them for that ſin, and encouraged the rebuilding of the temple. They alſo propheſied of Chriſt, as being *the deſire of all nations*, whoſe appearing in *the latter houſe*, the ſecond temple, would ennoble it beyond the firſt [x]; that he ſhould be the branch [y] that was to come out of the ſtem of Jeſſe, (or the houſe of David, whoſe father Jeſſe was) as Iſaiah had alſo foretold [z]; that he ſhould come to *Jeruſalem riding on an aſs* [a], be ſold for *thirty pieces of ſilver* [b], and his ſide *pierced* [c]; that he ſhould be ſmitten, and *his ſheep* or apoſtles, *ſcattered* [d]; and that he ſhould *ſtand on the mount of Olives* [e]. The prophecy above-mentioned [f],

[v] Hottinger. Theſaurus, lib. ii. cap. i. ſect. 2. p. 480.
[w] Ver. 21. [x] Haggai ii. 7, 9. [y] Zech. iii. 8.
[z] Iſa. xi. 1. [a] Zech. ix. 9. [b] Chap. xi. 12, 13.
[c] Chap. xii. 10. [d] Chap. xiii. 7. [e] Chap. xiv. 4.
[f] Zech. xi. 12, 13.

of

of the thirty pieces of ſilver, is [g] aſcribed to Jeremiah; which might be, becauſe the Jews placed Jeremiah firſt in the volume of the prophets [h]; ſo that the whole volume had the title of Jeremiah: Or for this reaſon [i], as many words were ſpoken by Chriſt, which St. John ſays, are not recorded; ſo, no doubt, it was with the prophets: And Jeremiah might ſpeak theſe words, which were preſerved either in ſome writing, or in memory, till Zechariah's time, who uſed other words of Jeremiah's beſides theſe [k], whence the Jewiſh ſaying, *the ſpirit of Jeremiah was in Zechariah;* and ſo they were both as one prophet.

Malachi propheſied after the Jews were ſettled, and their temple rebuilt; for he no where exhorts the Jews to the building of it, as Haggai and Zechariah did, but reproves the people for ſome diſorders amongſt them, and their ungrateful returns for God's kindneſſes to them, in their deliverance from their late captivity. He foretold the forerunner John Baptiſt, who was to prepare the way for the Meſſiah [l]; that he was to be a new Elijah, remarkable for his holineſs, the auſterity of his life, and for his authority and zeal. This prophet alſo foretold our Lord Jeſus Chriſt himſelf; that he ſhould appear whilſt the ſecond temple was ſtanding, and *come to this his temple* [m]; and that the Gentiles ſhould be converted [n], who ſhould offer unto God *a pure offering*, adore and worſhip him with an acceptable ſervice, a true ſpiritual worſhip; and particularly by celebrating the holy

[g] Matt. xxvii. 9. [h] Lightf. Hor. on Matt. xxvii. 9.
[i] Grot. in Matt. xxvii. 9. [k] Compare Jer. xviii. 11. with Zech. i. 1, 4. and Jer. xxiii. 5. with Zech. iii. 8.
[l] Chap. iii. 1. and iv. 5, 6. [m] Chap. iii. 1. [n] Chap. i. 11.

ſacrament

ſacrament of the Lord's ſupper, according to his Son's inſtitution, by the bread and wine joined with prayer and thankſgiving[o]. Here we may obſerve, that this prophet Malachi, whom the Jews ſtile [p] *The ſeed of the prophets*, being the laſt of all which were to come, till the times of Chriſt, ſhewed the firſt new prophet who was to come after him, that is, John Baptiſt, or Elijah, the fore-runner of the Lord: Until the time, it ſeems, the Jews were to expect no more prophets; which is ſomewhat above four hundred years [q].

As for thoſe prophets who propheſied concerning other people than the Jews and Iſraelites, they were the two following:

Jonah was ſent to forewarn Nineveh, or Ninus, the head city of the Aſſyrian empire. This prophet, being three days and three nights in the whale's belly, in a figure expreſſed how Chriſt ſhould die, and riſe again the third day [r].

Nahum alſo propheſied againſt the Ninevites, who had repented on Jonah's preaching [s], but returned again to their ſins. The prophet [t] foretold to the Jews, the revenge God would take on the Aſſyrians, for all their wrongs done to the ten tribes, whom they had carried away captive, by *making an utter end* of Nineveh, that once famous city of theirs, of three days journey [u], which came to paſs about one hundred and thirty-two years afterwards [v].

Thus much for the Prophets.

[o] See Mede's Chriſtian ſacrifice; and Dr. Pocock, in Loc. [p] Hottinger. Theſaurus, lib. ii. chap. i. ſect. 2. p. 489. [q] Archbiſhop Uſher places Malachi ſub. A. M. 3589. [r] Chap. i. 17. compared with Matt. xii. 40. [s] Jonah iii. 5, &c. [t] Chap. i. 2, 8. [u] Jonah iii. 3. [v] See Tobit, xiv. 15. and compare Uſſerii Annall. A. M. 3378.

CHAP.

CHAP. XIX.

The Hagiographa, or Holy Writings.

THERE are five other books of the Old Teſtament, which are among thoſe the Jews called *Hagiographa*, or *Holy Writings*, not yet accounted for; as the books of Job, Pſalms, Proverbs, Eccleſiaſtes, and the Canticles.

Job is ſuppoſed to have lived in the days of Jacob, and to be elder than Moſes; for in this book there is no alluſion to the Jewiſh religion or law; no mention of their deliverance out of Egypt, or ſettlement in Canaan: There is indeed mention made of offering *burnt-offerings* [a]; but they were ſuch as were offered before the law of Moſes was eſtabliſhed, and are believed by the Jews to be only ancient ſacrifices [b]. Job is alſo repreſented as the prieſt to offer them, as being the maſter of his family, according to the manner of the Patriarchs before the law. His age alſo is more ſuitable to thoſe elder times, for he lived an hundred and forty years after his troubles were over [c]; ſo that he might be near or full two hundred years old when he died. His country, the land of Uz, is ſuppoſed to be part of Arabia the deſert; however, it muſt be near the Chaldeans, who plundered him.

That Job was not a feigned name, deviſed for example's ſake, as in a parable, is evident *, becauſe

[a] See Job i. 5. and chap. xlii. 8. [b] Grot. in Job xlii. 8. [c] Job xlii. 16.

* Yet ſeveral learned and ingenious men, think that Job, his three friends, and Elihu, are fictitious, not real characters, repreſenting the people of the Jews; that the book is allegorical or dramatic,

the prophet mentions him as a real perſon [e], as doth alſo the apoſtle [f].

This Job was an example of holineſs, and patience, and truſt in God, under the heavieſt afflictions; which were brought on him, with God's permiſſion, by the malicious accuſations and cruelty of the devil. But it is here obſervable, that the devil could have no power over Job, (nor conſequently can have over any other of God's ſervants,) without leave firſt obtained from God; and then could proceed no further than he was permitted; as firſt, only to procure the loſs of his goods and children, but not to hurt his perſon [g]; and next, to afflict his perſon, but not to take away his life [h]. His friends, by reaſon of his great ſufferings, accuſed him of *impiety* and *hypocriſy*, for which they pretended God ſent thoſe judgments; but he rightly defended himſelf, and maintained his *ſincerity* and *godly converſation*. However, in the heat of the diſpute, and extremity of miſery, ſome expreſſions fell from him that may be thought liable to exception, as the beſt men are ſubject to the paſſions and infirmities of human nature: To convince us of which, and to humble us, it is very probable, thoſe expreſſions might be recorded [i]. In the cloſe, God himſelf takes up the matter, declares his own providence and power in making and governing the world, and his righteouſneſs and wiſdom in his dealings with his ſervants. Job ſubmits, and repents of any unſeemly expreſſions or behaviour [k], and is approved of God, and at laſt reſtored to more abun-

dramatic, and that it was written after the Babyloniſh captivity: See Warburton's Div. Leg. Mo. dem. and Garnet on Job.

[e] Ezek. xiv. 14. [f] James v. 11. [g] Chap. i. [h] Chap. ii. [i] Eſpecially chap. iii. [k] Particularly chap. xl. 3, 4. and xlii. 6.

dant

dant joy and plenty; for the encouragement of all God's ſervants, who ſubmit patiently to the diſpoſal of heaven, and firmly rely upon the divine power and goodneſs.

There are two paſſages in this book, which, becauſe they have been applied to ill purpoſes, ought to be particularly taken notice of; as, [l] *Is there not an appointed time to man upon earth* [m]*?* and *ſeeing his days are determined, the number of his months are with thee; thou haſt appointed his bounds that he cannot paſs:* Whence ſome would perſuade themſelves and others, that they may live as they liſt, neglect their health, indulge thoſe vices which corrupt their blood, and ſpoil their conſtitutions, ſuch as gluttony, drunkenneſs, and debauchery; or take ſuch courſes, whereby they may endanger their lives by the laws, yet their *time* being *appointed*, and their days *determined*, they ſhall not die the ſooner: Whereas theſe paſſages plainly appear to be underſtood, as if every particular man's time were ſo ſtrictly aſſigned him by God, that nothing could lengthen or ſhorten it, (though all things are foreknown unto him, and ſo our behaviour, and the number of our months is too,) but in general, that whereas before the flood men lived many hundred years, and after the flood ſome held out a conſiderable time, yet now the general period of human life is fixed and determined by God to be much ſhorter, and which they ſhould not paſs. But as for particular perſons, it does not hereby appear that God has determined the time of their death by an *abſolute* or *unconditional decree*: For if ſo, what can be the meaning of the promiſes of *long life* to pious perſons, (where God ſees beſt for them) and the threatenings of cutting

[l] Chap. vii. 1. [m] Chap. xiv. 15.

ſhort the lives of the wicked? Such as, [a] *The fear of the Lord prolongeth days, but the years of the wicked ſhall be ſhortened;* [o] *The bloody and deceitful men ſhall not live out half their days*, or half the time which God has in general allowed men to live on the earth, and which he ſometimes ſhortens to evil perſons by ſome judgment or diſeaſes; at other times permits them to run into ſuch methods of living, as cauſe their death; and on the other hand, ſometimes takes away good men *from the evil to come*. In a word, as are all our concerns, ſo are our lives in the hands of God. This expoſition encourages our prayers in ſickneſs or danger, &c. and alſo our continuance in the ſervice of God; on which condition, all things, whether for life or death, ſhall work together for our good [p].

The Pſalms were compoſed by king David and other holy men, inſpired by the Holy Spirit of God [q]. They are, in general, called *the Pſalms of David*, becauſe he might compoſe the greateſt part of them. However, ſome were of later date, as the hundred and thirty-ſeventh pſalm was, no doubt, compoſed under the captivity in Babylon, and the hundred and twenty-ſixth upon the people's return from thence. The whole book of them is acknowledged by Chriſt, [r] and called *the Pſalms;* becauſe, although there are many prayers and imprecations therein, yet this book conſiſts chiefly of praiſes and hymns to God, as the preſent condition of the writers themſelves,

[a] Prov. x. 27. [o] Exod. xx. 12. and Pſalm lv. 23. [p] Grot. in Job xiv. 5. Fuſius Limborch. Theol. Chriſtiana, lib. iii. chap. xxvi. num. 8, &c. See Sherlock on Death, chap. iii. ſect. 1, 5. [q] Hottinger. Theſaurus, lib. ii. chap. i. ſect. 3. 435. [r] Luke xxiv. 44.

or

or the church of God, gave occaſion for. Many of them were made uſe of to accompany the public ſervice and the ſacrifices, according to the appointment of David and Solomon [s], which was reſtored by Ezra, after the return from the Babylonian captivity [t].

Here, by the way, we may obſerve, that the compoſure of the Pſalms, and other holy ſongs, which we read in the Old Teſtament, does not conſiſt [u] either in the tranſlation, or indeed in the original Hebrew, in the number and quantity of ſyllables, as other modern poetical compoſures do; but in a noble and figurative turn of thought, which is the very eſſence of poetry, in the height and elevation of the ſenſe and loftineſs of the expreſſions, as ſome of the Jews obſerve: One inſtance of which may be the ſong of Deborah and Barak [v]. However, they ſay that in the ſcripture poetry there appears not only the ſublime poetical ſtile, but alſo a certain diſpoſition of words in the original, which makes them melodious, and fit to be ſung to muſical inſtruments, and ſo ſententious, that they might be more eaſily remembered than ſimple narrations, though now, after ſo many ages, they cannot be reduced to rules [w].

Theſe Pſalms, ſome or other of them, are fit for all ages, young and old, and ſuitable to all conditions, whether we are troubled in conſcience, and are afraid of God's anger, and have cauſe to lament under calamities and ſorrow, or to give thanks for bleſſings, or to mourn for our

[s] 1 Chron. vi. 31. and xvi. 7. 2 Chron. v. 12. [t] Ezra iii. 10, 11. [u] Biſhop Patrick on Exod. xv. 1. Du Pin on the Canon of Scripture, book I. chap. iii. ſect. 11. [v] Judg. v. and more particularly verſes 2, 3, 4, 5. 20, 21. 27, &c. to the end. [w] Ibid.

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ſins, or to beg grace, or rejoice in our hopes in God's favour, &c.

So that by often reading the Pſalms, as the ancient Chriſtians were wont to do, with devotion and attention of mind, we ſhall find much ſpiritual conſolation, whatever condition we are in. And thus the children of old exerciſed their religion, and glorified God, and ſolaced themſelves: And it is a comfortable thought, that we employ ourſelves in this way, by which ſo many have gone to heaven in former ages. We ſhould therefore endeavour to be affected in our mind, according as the matter is which we read, whether for imploring the grace of God, rejoicing in his ſalvation, praiſing his name, or bewailing ſins paſt, and begging forgiveneſs, &c.

Again, the Book of Pſalms contains many prophecies of Chriſt, as of his *kingdom* and *glory* under the hiſtory of David [x], his *death* [y], and [z] of his *reſurrection* [a], of his *ſitting on the right-hand of the Father* [b], and many more the like.

As for the *temporal promiſes* made to righteous perſons, in ſeveral parts of this Book of Pſalms, ſuch as of peace and proſperity in this world, we are to obſerve, that theſe were literally ſuitable to the Jews' diſpoſition, whom God encouraged in the obſervation of his laws with peculiar peace and proſperity in the land of Canaan, as hath been obſerved before: Whereas, now under the goſpel diſpenſation, godlineſs indeed *hath the promiſe of this life, as well as of that which is to come*, but with an exception of *the croſs*, when that may be beſt for us, in order to our future happineſs in

[x] Pſal. ii. [y] Pſal. xxii. 1, 7, 8, 16, 18. [z] Pſal. lxix. 21. [a] Pſal xvi. 10. [b] Pſal. cx.

heaven:

heaven: So that the promiſes under the Old Teſtament of a general felicity in this life, are not ſo literally to be applied to Chriſtians as they were to the Jews.

Some are offended with the many *imprecations* in this book, ſuch as, [c] *So perſecute them with thy tempeſt, and make them afraid with thy ſtorm:* Which expreſſions they conceive to be againſt charity and love, (teaching us to pray to God to ſend judgments on others,) and not ſuitable to the goſpel. But to this it may be anſwered, *Firſt*, That it is often to be underſtood, *except wicked men repent:* And it is a great charity to pray that judgments may overtake ungodly men, in order to bring them to repentance, when nothing elſe would do it; and ſo it follows in the Pſalm referred to, and the next verſe, *Fill their faces with ſhame, that they may ſeek thy name, O Lord. Secondly*, Many of thoſe expreſſions in the Book of Pſalms are *the predictions* of the prophets, and inſpired perſons, of what they foreſaw would befal the enemies of God and religion, and all impenitent ſinners; as thoſe words in the ſame Pſalm, [d] *Let them be confounded and periſh*, may be read in the future ſenſe, agreeable to the original Hebrew, they *ſhall* be confounded and periſh, &c. Thus the pſalmiſt, by inſpiration, denounces God's judgments and curſes againſt impenitent offenders [e], of which [f] this is expreſsly applied to Judas. [g] *For it is written in the Book of Pſalms, Let his habitation be deſolate, and let no man dwell therein.* And what is ſaid by way of wiſhing, [h] *Happy ſhall he be that taketh and daſheth thy little ones againſt the ſtones*, is expreſ-

[c] Pſal. lxxxiii. 15. [d] Verſe 17. [e] Pſal. lxix. [f] Verſe 25. [g] Acts i. 20. [h] Pſal. cxxxvii. 9.

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ſed by the prophet in a manner of foretelling it; ſpeaking concerning the ſame people, the Babylonians, *their children alſo ſhall be daſhed to pieces* [j]. Further, it is no breach of charity to pray that righteous men may flouriſh, and that hardened and ungodly perſons be rather cut off, than ſuffered to do more miſchief, eſpecially the enemies of the true religion, as the imprecations in the Pſalms are generally meant againſt the enemies of the Jewiſh church; and certainly in ſuch caſe it is as lawful, and as conſiſtent with charity, to pray againſt ſuch malefactors, as to inflict puniſhment on them. *Laſtly*, As for the moſt exceptionable expreſſion, [k] *Let them go down quick into hell*: By *hell* is here meant, according to the original, not the place of the damned, but the *grave*, (as it is marked in the margin of our Bibles,) the latter words of the verſe being of the ſame ſenſe with the former, only differently expreſſed, *Let death ſeize upon them, and let them ſuddenly go down to the grave* [l], before they accompliſh their wicked deſigns.

The Proverbs of Solomon contain many wiſe and holy ſentences or maxims, tending to the encouragement of virtue and piety, and ſuppreſſing vice, from the conſideration of the fear of God, the rewards of piety, and the puniſhment of iniquity. In this book, Solomon mentions the *wiſe* and *fools*, which words are not always to be taken ſtrictly, but in a larger ſenſe; for by *wiſdom* he often underſtands *virtue and goodneſs*, and alſo makes every degree of vice and impiety, as well as of

[j] Iſa. xiii. 16. [k] Pſal. lv. 15. [l] Sheol ſignificat in genere locum corporum humanorum poſt mortem, unde communiter pro ſepulchro, & interdum etiam pro inferno ponitur. Buxtorf in V. Shaul.

ignorance

ignorance and indiſcretion, to come under the notion of *folly*. And, indeed, as the fear of the Lord is the trueſt *wiſdom*, becauſe religion is of the greateſt conſequence to us, either for this world or the next, and in order to our never-ending ſtate; ſo there is no fool like the ſinner, who every day ventures an everlaſting condition, and for a trifle of worldly intereſt or pleaſure, forfeits the greateſt intereſt and happineſs, which would be the fruits of the fear and favour of God. The 30th chapter of this book is ſaid to contain *the words of Agur*, which are inſerted among Solomon's proverbs, either becauſe of the likeneſs of the matter or becauſe collected by Solomon. In the laſt chapter by king Lemuel is probably meant Solomon himſelf, who might be called Lemuel, which is interpreted *belonging to God*, as well as Jedidiah, which ſignifies *beloved of God* [f]. However theſe two chapters, as well as the reſt of the book, are inſpired writing, becauſe they make a part of the canon of ſcripture which was received by the Jewiſh church, and ſo are part of all that ſcripture which the apoſtle ſays is given by inſpiration of God [g].

Eccleſiaſtes, or the book of the Preacher, was written by Solomon, to diſcover the vanity of the world, and the inſufficiency of knowledge, riches or honour, greatneſs or power, worldly enjoyments, or any thing on earth, to ſatisfy us, or make us happy, as king Solomon, after much trial fully experienced: The conſideration of which ſhould cauſe us not to depend on, or promiſe ourſelves true ſatisfaction here, but ſhould engage us in time, before *the evil days* of age or ſickneſs come, to *fear God and keep his commandments*, and

[f] 2 Sam. xii. 25. [g] 2 Tim. iii. 16.

thereby to prepare for another world, and our appearance at the laſt day before that God, who *will bring every work into judgment*, according to the concluſion of this excellent book; the frequent reading and conſideration whereof would be a great means to keep us from ſetting our hearts on any thing in this world, which too many do, and find themſelves miſerably diſappointed at the laſt; who when they have ſpent the beſt of their time and ſtrength in the eager purſuit after honour, wealth, or pleaſure, are obliged at length to acknowledge that *all is vanity and vexation of ſpirit*,

There are ſome paſſages in this Book, with which, for want of obſerving the chief deſign and ſcope of it, abovementioned, vain and lewd perſons would fain encourage themſelves in their follies and impiety. For inſtance [h], *That which befalleth the ſons of men, befalleth beaſts; as the one dieth, ſo dieth the other; and who knoweth the ſpirit of a man that goeth upwards, and the ſpirit of a beaſt that goeth downwards to the earth?* As if the end of man and beaſts were the ſame; and therefore they may lead ſenſual lives, without concern for the future, as the beaſts do: Whereas Solomon, ſpeaking of *the eſtate of the ſons of men* [i], not in the next world, but in *this*, purſues his chief ſcope, in ſhewing the vanity of earthly things and deſigns; that whatever content or ſatisfaction men may propoſe to themſelves in this world, all is but vanity; that they are, in many reſpects, like beaſts; they draw in the ſame air, their breath will fail them, and they ſhall die and be turned to duſt, as well as the beaſts: Yea, ſo vain is man, and ſo like the beaſts to outward appearance, that

[h] Chap. iii. 19, &c. [i] Ver. 18.

although

although when he dieth, (as Solomon plainly aſſerts) *his ſpirit ſhall return to God*, and he ſhall *be judged*, in order to be rewarded ſuitably to his deeds [k]: Yet no one *knoweth the ſpirit of man that goeth upwards*, &c. *i. e.* no one can experimentally, or by ſenſe or reaſoning [l], diſcern a man's ſoul, which aſcends or goes upwards, any more than that of the beaſt, which deſcends or goes downwards; ſo great is man's ignorance of ſuch matters. This thought ſhould humble us, and wean us from too much care for the future, and make us to thank God for our *portion* in this world, to *do good* with it to others, and to *enjoy* it without ſolicitude; for there is no foreſeeing what uſe our heirs, or others, will make of it hereafter; *(For who ſhall bring him to ſee what ſhall be after him* [m]*?)* But withal, not to forget that God ſhall *judge the righteous and the wicked* [n]. So likewiſe, [o] Solomon ſays of the dead, *neither have they any more a reward;* but he does not mean that there is no reward after death for the righteous in heaven, but that after death there will be no enjoyment of any *worldly* felicity, as he explains himſelf in the next verſe: *Neither have they any more a portion for ever, in any thing that is under the ſun*

The Song of Solomon, or *the Canticles*, (ſtyled *the Song of Songs*, or the moſt excellent Song) contains, under the parable of a man's affection to his love or ſpouſe, the ardent tender love of God to his church and people. This book, the Jews themſelves acknowledge is to be underſtood in a *holy* or

[k] Chap. iii. 17. and chap. xii. 7. 14. [l] Homo ſolâ nativâ ratione nihil de eo comperti habet, oſtendunt id Socratis, & Tulli dubitationes. Grot. in loc. [m] Chap. iii. 12, 22. [n] Chap. iii. 17. [o] Chap. ix. 5.

religious ſenſe [p], and therefore Chriſtians rightly apply the tender expreſſions therein to the divine love of Chriſt for the members of his church, and their return of affection to him, and concern for any danger of loſing his favour, and alſo their ſpiritual joy in retaining it. Thus much for the hiſtory of the Old Teſtament, and the deſign of the ſeveral books thereof.

CHAP. XX.

The State of the Jews, from the Rebuilding of their Temple, and Settlement after their Return from the Babylonian Captivity, (where the Scripture leaves off,) to their being made ſubject under the Romans; taken for the moſt Part from the Writer of the Maccabees, and from Joſephus; of which Authors, an Account has been given in the Epiſtle to the Reader.

AFTER the return from the Babylonian captivity, and the ſettlement in their own land, the high prieſt, with the aſſiſtance of the ſanhedrim, that is, the council of the elders, governed them until the Maccabees' time, (as it hath been ſaid before;) but ſtill they were in ſubjection

[p] Hottinger. Theſaurus, lib. ii. chap. i. ſect. 3. p. 490. St. Jerom ſays, that the Jews allowed none to read the beginning of Geneſis, the firſt and laſt part of Zekiel, or the Canticles, but thoſe who were thirty years of age, in Præfat. ad Ezek.

to

to the Perſians as their chief lords, and for a long time enjoyed much peace and proſperity, though with ſome interruption, namely, for about three hundred and ſixty years, till their ſufferings under Antiochus Epiphanes.

One remarkable thing which happened (as ſome compute [a], about two hundred and four years) after their return, was the building of a temple on mount Gerizim, near Samaria. On this occaſion, (according to [b] Joſephus) Manaſſes, brother to Jaddus the high prieſt, had married, contrary to the law, a daughter of a ſtranger, viz. of Sanballat governor of Samaria, and being unwilling to quit his wife, his father-in-law Sanballat (having revolted from Darius) procured leave of Alexander (who was then purſuing his conqueſt in thoſe parts) to build a temple on Gerizim aforeſaid, and to make Manaſſes the high prieſt thereof. Here the Samaritans (of whom we have ſpoken before) had their ſucceeding high prieſts and ſacrifices, in oppoſition to the temple and religious worſhip of the Jews at Jeruſalem; which was the occaſion of a ſchiſm, whilſt thoſe, who were under any diſcontent at Jeruſalem, went over to Manaſſes [c]. All this the more occaſioned the hatred, differences, and animoſities between the Jews of Judea, and the Samaritans. Yet, by this means, and at this time, it is believed, the Samaritans [d] were brought to caſt off all their idol gods, and to worſhip the God of Iſrael only: For now the Samaritans did

[a] Uſſer. ſub. An. M. 3672. [b] Antiq. book xi. chap. 8. But Dean Prideaux, from Nehemiah xiii. 28. where Sanballat is mentioned, ſuppoſes Darius Nothus to have given leave for the building of this temple, above ſeventy years before. See the Old and New Teſtament connected, par. I. book vi. ſub An. 409. [c] Joſeph. *ibid.* [d] Mede, book I. diſc. xii. p. 48.

not

not only, as before, conſiſt of thoſe Cutheans, and others which were planted in their country, when the Iſraelites were carried away captive, but alſo became a mixed people, (of Jews, who came over to them, as hath been now ſaid, and the old Samaritans) and they had alſo among them one of the ſons of Aaron to be their chief-prieſt. This anti-temple is ſaid to ſtand till about two hundred years, and though it was then deſtroyed by Hyrcanus [e], one of the Maccabees, yet the Samaritans continued their worſhip and ſacrifices on that mount Gerizim, where the temple had been. This explains the Samaritan woman's diſcourſe with our Saviour [f] concerning the *Jews having no dealings with the Samaritans* [g], that is, not ſo as to be obliged for any kindneſs received from them, as Chriſt aſked water of her; and concerning the great controverſy between the Jews and the Samaritans in Chriſt's time, about the place of worſhip, whether in mount Gerizim in Samaria, where the Samaritans, or mount Moriah in Jeruſalem, where the Jews had their temple [h].

About two hundred and four years after their return, the Jews became ſubject to Alexander the Great, of Macedon in Greece, who conquered the Perſians, and tranſlated the monarchy of the world from the Medes and Perſians to the Greeks. He permitted them their own laws and religion in peace and quietneſs, with an exemption from the [i] ſeventh year's tribute, when their land was not ſown; and that, on this occaſion: When he was

[e] Joſeph. Antiq. book xiii. chap. xvii. [f] John iv. 9. [g] Lightfoot in loc. and Dean Prideaux's Connection, par. I. book vi. An. 409. [h] John iv. 20. *ibid.* [i] This ſhews that their captivity had taught them now better to obſerve God's laws, and in particular the ſabbatical year, ſpoken of before.

engaged

engaged in the ſiege of Tyre, he ſent to the neighbouring Jews to ſupply his army with proviſions, (as it ſeems they had offered to Darius,) which they refuſing, he deſigned to be revenged on them; and to that purpoſe, marching againſt Jeruſalem [k], the high prieſt, with other attendants, being admoniſhed by a viſion, met him in his prieſtly ornaments, and prevented their deſtruction: For as ſoon as Alexander ſaw him, he fell down before him, and declared that a perſon, by divine appointment, had appeared to him in that ſhape ſome time ago in a dream, and encouraged him to ſet forward againſt the Perſians. The high prieſt alſo ſhewed him out of the prophecy of Daniel [l], that a Grecian ſhould come and vanquiſh the Perſians. Upon this he favoured the Jews, offered ſacrifice to God in the temple, and permitted them their own laws and religion [m].

Soon afterwards, having built Alexandria in Egypt, he invited a great many of them to ſettle there, and gave them all the freedom and privileges of his new city [n]. At length having made a conqueſt of great part of the world, which was then diſcovered, he came to Babylon, and there gave himſelf up to ſuch extravagant gluttony and drunkenneſs, that it put an end to his life [o]. Alexander being dead, his chief officers, in a little time ſhared his vaſt dominions; according to the prophecy of Daniel: [p] *His kingdom ſhall be broken, and be divided, but not to his poſterity:* More particularly, the empire became divided between four, whereby was fulfilled that other prophecy

[k] Joſeph. Antiq. book xi. [l] Chap. viii. 20, 21, 22. and chap. xi. 2, 3. [m] Joſeph. Antiq. book xxi. chap. viii. [n] Joſephus's Wars, book ii. chap. xxi. [o] Uſſerii Annal. A. M. 3681. [p] Chap. xi. 4.

of

of Daniel [q], that *the great horn*, (viz. Alexander) *being broken, four horns ſtood up for it*, that is, as it is there ſaid, *four kingdoms*.

Theſe four of Alexander's generals were, at the firſt, eſteemed only as governors of their reſpective provinces, and, as it is ſaid, according to Alexander's appointment in his life-time [r]; but they ſoon made war upon each other, and acted ſeparately as kings [s]. Among theſe four, the countries of Syria, Judea, and Phœnicia, fell to Seleucus's ſhare: Ptolemy ſon of Lagus, ſurnamed Soter, had gotten Egypt [t]; and for the better ſecurity and defence thereof, coveted to make himſelf maſter of Seleucus's countries, that is, Syria, Phœnicia, and Judea. But the Jews would not eaſily ſubmit, nor break their faith with Seleucus, till Ptolemy, having gotten poſſeſſion of moſt part of their country, ſurprized Jeruſalem on the ſabbath-day, when the Jews could not defend themſelves, and tranſplanted divers colonies of captive Jews (to the number of one hundred thouſand) into Egypt, particularly a great number into Alexandria: Where, ſoon afterwards, reflecting on their fidelity to their former governors, he employed many in his army and garriſons, and granted them large immunities and privileges. The Jews were alſo favoured in their own country, and lived tolerably under their new maſters the Egyptian kings [u].

The next of theſe kings of Egypt, viz. Ptolemy Philadelphus, ſon to the former, having built a famous library at Alexandria, furniſhed it with

[q] Chap. viii. 21, 22. [r] 1 Maccab. i. 6. [s] Diodorus, Juſtin, & Q. Curtius apud Uſſerii Annal. A. M. 3681, fere ad finem. [t] Ibid. [u] Uſſerii Annal. A. M. 3684. compare Joſeph. book xii. chap. 1.

the

the choiceſt books; and among the reſt, with the holy ſcriptures of the Old Teſtament, being tranſlated out of the original Hebrew into the Greek language, as it is ſaid, by the labour of ſeventy-two learned Jews, procured by him for that purpoſe: Whence this tranſlation is called the *Septuagint*, taking the round number of ſeventy inſtead of ſeventy-two. However this was, the tranſlation itſelf ſeems to have been ordered by the Divine Providence for ſome time before Chriſt's appearance; for by the help thereof, many Jews diſperſed among the Greeks, uſing their language, and alſo the Greeks and other Heathens, in the apoſtles' days, were made acquainted with the types and prophecies of Chriſt, and ſo were the ſooner converted. This tranſlation the apoſtles, for the moſt part, uſed [v] in quoting texts out of the Old Teſtament, (though not altogether in the ſame words, but according to the ſenſe,) becauſe in their times it was beſt known, and was in greateſt authority amongſt the diſperſed Jews [w].

There have been great controverſies concerning the particular authors of this tranſlation, and the exact time when it was made: Joſephus and ſome other Jews, from Ariſteas, the firſt author, only mention the Jewiſh law to have been then tranſlated [x]: And further, Joſephus ſays, *The king had not the whole ſcripture given him, but only the law* [y]; which a good judge obſerves, is rendered more conformable to the Hebrew, than the reſt of

[v] Hottinger. Theſaurus, lib. i. chap. 3. ſect. 3. p. 332. compare Heb. xii. 6. with Prov. iii. 12. [w] Hottinger. Theſaurus, lib. i. chap. 3. ſect. 3. queſt. 12. p. 335, &c. [x] Antiq. book i. chap. i. [Græc. Procemium. [y] Hieronym. Procemium in queſt. in Gen.

the Old Teſtament [z]. Accordingly a very learned and inquiſitive perſon [a] concludes, that the law, or the books of Moſes only, were tranſlated at the firſt, and the other books of the Old Teſtament afterwards, by other authors, yet before the time of Chriſt; becauſe the evangeliſts and apoſtles, for the moſt part quote the other books, according to the Greek verſion which we now have. *Laſtly*, Since the compilers of that tranſlation had better opportunities of knowing the propriety and extent of the Hebrew tongue, than we can have at this diſtance, there is the more regard to be had to their tranſlation.

After the Jews had been, for about one hundred years, ſubject to the Egyptian kings, there happened a war between Antiochus, called the great, king of Syria, and the Egyptians, each contending for divers countries in Syria: The Jews, whoſe country lay betwixt the two kingdoms of Egypt and Syria, ſuffered much on both ſides, ſometimes by the Egyptians, ſometimes by the Syrians: So that (as the hiſtorian obſerves) *they fared like a ſhip toſſed in a ſtorm, which is battered and daſhed between two billows* [b]. In the end, Antiochus king of Syria prevailed; and having ſubdued Samaria, the Jews upon that ſucceſs, of their own accord, rendered themſelves to him, and then they enjoyed a calm, and were [c] favoured with *per-*

[z] Du Pin on the Canon, lib. i. chap. 6. [a] Dean Prideaux having diſtinctly conſidered the ſeveral authorities produced for the ſeventy's tranſlation, concludes, that there was indeed a tranſlation of the Hebrew ſcriptures into Greek, made at the time when the Ptolemies reigned in Egypt, and put into their library, and which we ſtill have; but that it was procured by the Jews in Alexandria, for their own uſe, Connect. par. ii. book i. [b] Joſeph. Antiq. book xi. [c] Ibid. 3.

miſſion

miſſion to live and govern themſelves according to their country laws.

At length, one of the kings of Syria, viz. Antiochus ſurnamed Epiphanes, under whom the Jews were then in ſubjection, occaſioned very heavy calamities to fall upon them: And in the firſt place, being in want of money, for a large ſum paid him by Jaſon, brother to Onias the high prieſt, (who in thoſe times had the temporal, as well as ſpiritual authority,) conſented that Onias ſhould be diſplaced, and Jaſon put in his room[d]. Joſephus obſerves, that whereas the high prieſthood was an office for life, Antiochus firſt, and afterwards Ariſtobulus, and then Herod, broke in upon that rule, and made it arbitrary[e]. Jaſon being a very ill man, as ſoon as he had thus gotten to be high prieſt, profanely changed the Jewiſh cuſtoms, and brought in Greek and Heathen faſhions, eſpecially among the younger ſort; which occaſioned a neglect of the wonted attendance on the ſervice of God, even among the prieſts, for the ſake of being partakers of the Heatheniſh ſports and exerciſes[f]. By reaſon whereof their hiſtorian obſerves, that *ſore calamities fell upon them*[g], as it came to paſs ſhortly after: For Antiochus, being then in Egypt, (which he alſo had in great meaſure ſubdued) apprehended that the Jews had revolted, (among whom there had been ſome tumults, by reaſon of a falſe report of Antiochus's death, and alſo upon Jaſon's uſurpations on them;) whereupon he fell furiouſly on the city of Jeruſalem, killed eighty thouſand men, women, and children, ſold as many for ſlaves, polluted and

[d] 2 Maccab. iv. 7. [e] Antiq. book xv. chap. iii. at the beginning. [f] 2 Maccab. 4. What became of Jaſon afterwards may be ſeen 2 Maccab. 5. [g] 2 Maccab. 4.

plundered the temple, aboliſhed the worſhip of the true God, forbidding the daily ſacrifice for three years and an half; compelled many to ſacrifice unto idols, and to eat forbidden meat, and made great ſlaughter among them who refuſed, ſparing neither age nor ſex [h]. This came to paſs three hundred and ſixty-ſix years after their return from Babylon, according as it had been foretold by Daniel [i], that he (the king of the north, that is, of Syria, this Antiochus,) ſhould *have indignation againſt the holy covenant, and pollute the ſanctuary of ſtrength, and take away the daily ſacrifice*, &c. This dreadful calamity had been foreboded ſome time before, by ſtrange lights in the air, for forty days together, of troops of horſemen, encountering each other [k].

The Samaritans now diſowned their relation to the Jews, and their religious rites, and dedicated their temple on mount Gerizim to the Heathen god Jupiter [l].

In this diſtreſs, God raiſed up Mattathias, one of the prieſts, and head of the family of the Aſmoneans, to aſſiſt and protect his brethren the Jews [m]. He ſoon died, but left his ſon Judas, ſurnamed Maccabeus, from Maccabi, a feigned word, which he choſe for the motto of his ſtandard, (being formed of the firſt letters of each word of the Hebrew text [n], which in our tranſlation is, *Who is like unto thee among the gods, O Lord*, or Jehovah?) the firſt letters of which words in the Hebrew are ſuch as anſwer to our M. C. B. I. [o].

This

[h] See 1 Maccab. i. and 2 Maccab. v. 6, &c. [i] Chap. xi. 30, 31. [k] 2 Maccab. v. 1, 2. [l] Joſeph. Antiq. b. xii. chap. vii. [m] Vid. Grot. de Jure Belli & Pacis, lib. i. chap. iv. ſect. 7. num. 5. [n] Exod. xv. 11. [o] Vid. Grot.

This Judas Maccabeus undertook the cauſe, headed the people, and overthrew the Syrians; purged the temple, and reſtored the ancient worſhip of God, (ſomewhat above an hundred and ſixty years before Chriſt,) after it had been omitted above three years; which was alſo foretold by Daniel [p]. *The people that do know their God ſhall be ſtrong, and do exploits; when they ſhall fall, they ſhall be holpen with a little help*, &c. This was the riſe of the Maccabees, ſo called from the aforeſaid Judas Maccabeus: They were alſo called Aſmoneans, from Aſmoneus, of whoſe family Mattathias ſprung. Judas having heard much of the fame and power of the Romans, who at that time were become very conſiderable, endeavoured to eſtabliſh himſelf, and ſecure the government for the future, by entering into an alliance with them, which was confirmed by a decree of the Roman ſenate, and continued many years; which alliance, Joſephus [q] obſerves, was the firſt the Jews ever made with the Romans. From this time the family of the Maccabees ſucceſſively bore the chief ſway over the Jews, (till Pompey made them ſubject to the Romans, ſomewhat more than an hundred years after,) defended them againſt their enemies, aſſerted their liberty, and preſerved in great meaſure their laws and religion, though with conſiderable loſs and oppreſſions ſometimes [r]. After ſix years, Judas being

Grot. Preſat. in 1 Maccab. aliter Hottingeri Theſaur. lib. ii. chap. ii. de Libris Apochryphis, p. 528.

[p] Chap. xi. 32, 34. [q] 1 Maccab. viii. Joſeph Antiq. book xii. chap. 17. at the end. The Romans having a great part of Aſia delivered to them twenty eight years before, on their victory over Antiochus king of Syria. See Uſſer. A. M. 3815. [r] See 1 Maccab. iii, &c. Joſeph. Antiq. book xii. chap. 8, &c.

ſlain

ſlain his brother Jonathan ſucceeded in the government [s], and alſo was made high prieſt [t]; which office of the high prieſthood continued in the Aſmonean family, who were eſteemed as princes and high prieſts too, (ſo was Hyrcanus II.) [u] till *Herod the Great*.

Ariſtobulus, one of theſe Maccabees, cauſed himſelf to be crowned, and was the firſt king of Judah [v], after the Babylonian captivity, who changed the principality into a monarchy.

One principle of their religion had like to have deſtroyed them utterly at the beginning of their deliverance, which was to obſerve the ſabbath ſo ſtrictly, as if it were unlawful thereon to defend themſelves; which their enemies underſtanding, took the advantage thereof, and deſtroyed great numbers of them, on that day, without reſiſtance: Upon which Mattathias above-mentioned, inſtructed that for the future they were to defend themſelves upon the ſabbath, as well as upon any other day [w].

To preſerve in memory the purging of the temple and reſtoring the altar, and the daily ſacrifice, by Judas and his followers, the Jews ordained a feaſt of eight days, called *the feaſt of the dedication*, to be yearly obſerved [x], at which Chriſt, in his time, vouchſafed his preſence [y].

Here, as we may reflect on God's correcting his people for their ſins; ſo alſo on his juſtice on their cruel enemies. For Antiochus, above-mentioned, was ſoon after ſmitten by God with an in-

[s] 1 Maccab. ix. 31. [t] Joſeph. ibid. b. xiii. chap. 5. [u] Joſeph. Antiq. b. xiii. chap. 24. & b. xiv. chap. 1, 2. [v] Joſeph. Antiq. b. xiii. chap. 19. [w] Joſeph. Antiq. b. xii. chap. 8. [x] 1 Maccab. iv. 59. [y] John x. 22.

curable

curable and inviſible plague, and died miſerably, acknowledging that *he was juſtly puniſhed for the ſake of the Jews, for the ſacrilegious rifling and profaning of their temple, and for the contempt of God* [z].

CHAP. XXI.

From the Jews' Subjection under the Romans, to the Death of Herod.

THE Maccabees having continued ſomewhat above one hundred years, there happened afterwards another new change in the government; for the Romans had by their arms overcome a great part of the world: Amongſt the reſt Pompey, one of their generals, made the Jews ſubject to them; which was occaſioned [a] by a quarrel between two brothers, princes of the Maccabees, Hyrcanus II. and Ariſtobulus, who both appealed to Pompey, being at that time in Syria, (which he had lately ſubdued to the Romans,) each of them ſtriving to gain the intereſt of ſo great a general, and thereby of the whole Roman power. Pompey conceiving ſome danger from Ariſtobulus, who was making preparation for a defence, marched againſt him, and was [b] admitted by one party, who were of his ſide, into the city of Jeruſalem, whilſt the other party, being Ariſtobulus's followers, had ſeized the temple, which Pompey took by ſtorm,

[z] Maccab. xi. Joſeph. Antiq. b. xii. chap. 13. [a] Joſeph. Antiq. b. xiv. chap. v, vi, vii, viii. and of Wars, b. i. chap. v. [b] Dion. Caſ. lib. xxxvii. p. 41. and Joſ. *ibid.*

after

after a ſiege of three months, taking the advantage of the ſabbath-day for the carrying on his works againſt it: When although the Jews might defend themſelves, (according to the inſtruction of Mattathias, above-mentioned) yet they would do no work to hinder the enemies advancing their bulwarks, and fixing their engines of war. Pompey made a great ſlaughter of the prieſts and other Jews in the temple, to the number of twelve thouſand, and profaned it by entering into the *holy of holies*, where only the high prieſt was to be admitted; but ſuffered not the ſoldiers to plunder it: And having reſtored Hyrcanus to the high prieſthood and the government, (ſubject nevertheleſs to the Roman power) he carried Ariſtobulus priſoner to Rome, and brought the whole country of Judea under ſubjection [c]. From that time the Jews became ſubject and tributary to the Romans: Upon which Joſephus [d] makes the following remark; "From this feud between Hyrcanus and "Ariſtobulus we may date the ruin of Jeruſalem, "with the loſs of our liberty to the Romans, the "impoſition of above ten thouſand talents, and "the tranſlation of the ſovereign power, which "had ever, till then, deſcended in the prieſthood "to the commonality." In like manner afterwards, exhorting them not to reſiſt the Roman power; "Whence, ſays he [e], are we to date "our ſlavery, but from our own ſeditious coun-"trymen; when the two factions of Ariſtobulus "and Hyrcanus, in ambitious heat of competition, "brought Pompey into the city, and made the

[c] Dion. Caſ. lib. xxxvii. p. 41. and Joſ. *ibid.* [d] Joſ. Antiq. b. xiv. chap. viii. [e] Joſ. Wars, b. vi. chap. xi.

Jews

" Jews, who were unworthy of liberty, ſlaves to " the Romans?"

This loſs of their liberty, the Jews ever afterwards took moſt heinouſly; becauſe they eſteemed it to be their grand privilege, that God having given their country to their forefathers, they were [f] a free people, and *ought to diſclaim the Romans, or any other lord and maſter, than God himſelf:* And on this pretence, the zealots among them endeavoured, on all occaſions, to inflame the reſt to a reſiſtance of the Romans, till they were utterly deſtroyed: Inſomuch, that when they were beſieged by Titus, *they declared their contempt of death, and how much their liberty was dearer to them than their lives* [g]. But hence aroſe that queſtion, Whether it was *lawful to give tribute unto Cæſar* [h]? the payment of tribute being eſteemed by them as a token of ſubjection and ſlavery. And hence probably St. Paul's charge to the Chriſtian church at Rome, (which conſiſted of converted Jews with others) to *ſubmit themſelves to every ordinance of man* [i]; and St. Peter taught them ſo to eſteem themſelves *free, as not uſing their liberty for a cloak of maliciouſneſs* [k], or as a pretence of rebellion againſt the Roman governors. Much to the like purpoſe Joſephus adviſed the Jews, his countrymen, when they were actually in arms againſt the Romans: " It is a glorious cauſe, it is " true, when liberty is the queſtion; provided " it be early enough, and before that liberty is " either forfeited or loſt. But for people to talk of " ſhaking off the yoke, after they have once ſub-

[f] Joſ. Wars, book vii. chap. 28. Gr. chap. 8. 5. [g] Ibid. book vi. chap. 12. ibid. lib. v. chap. 11. [h] Matt. xxii. [i] Rom. xiii. [k] 2 Pet. ii. 16.

" mitted to it, and continued in that obedience till " they became ſubjects by preſcription, this is not " the way to live free, but rather to die with in- " famy[l]."

Thus much on the occaſion of Pompey's ſubjecting the Jews to the Romans: Whereby we may conceive the notion the Jews had of their liberty, but withal their miſtaken zeal and misfortune in the manner of defending it.

Some little time after they were ſubdued by Pompey, another great calamity befel them. For though Pompey had ſpared to rifle the temple, yet Craſſus (whom the Romans had conſtituted preſident of Syria, a part of which province was the Jews country) " being upon the preparative for " a war with the Parthians, came to Judea, and " ſeized on the two thouſand talents which Pompey " had left in the temple, and alſo pillaged the " temple of all the treaſure he could lay hold " on, to the value of eight thouſand talents[m]."— This was the greater mortification to the Jews, becauſe that treaſure was what they had been many ages getting together, being *the donatives and oblations ſent from all quarters of the world, wherever the worſhip of the true God was known*[n]; that is, in all parts where the Jews and proſelytes lived; and they were diſperſed up and down the whole world then known, there being *hardly any habitable part, where they had not gotten footing and a ſettlement*.

Hyrcanus, being reſtored by Pompey, continued high-prieſt, and governor of the Jews (though accountable to the Romans) till about twenty years

[l] Ibid. book vi. chap. 12. and Gr. lib. v. chap. 8, 9.
[m] Joſ. Antiq. book xiv. chap. 12. [n] Ibid.

after-

afterwards; when Antigonus (ſon of Ariſtobulus before-mentioned, whom Pompey's faction had diſpatched by poiſon,) occaſioned [n] new commotions and devaſtations: For, having obtained aid from the Parthians, he got the poſſeſſion of Jeruſalem, and of the government, and made great ſpoil; (Hyrcanus being [o] ſent priſoner to the king of the Parthians, by whom he was kindly uſed.) At which time Herod, (called afterwards *the great*) of the country of Idumea, but of the Jewiſh religion, having been declared king of the Jews by the favour of the Romans, and out of averſion to Antigonus, (whom they looked upon as a man of a buſy, turbulent ſpirit, and a profeſſed enemy to Rome) made war againſt him; and in the third year, after he was declared king, being aſſiſted by Soſſius, a Roman general, laid ſiege to Jeruſalem, with the Roman ſoldiers, and ſome Jews who ſerved under him; and after five months took the city by aſſault. The ſoldiers put all to the ſword without mercy, and without ſparing either age or ſex, and would have utterly ruined the city, had not Herod redeemed it with a ſum of money. This happened upon the day of a ſolemn faſt, it being the very anniverſary of their deſtruction by Pompey, above-mentioned. Antigonus himſelf was ſent priſoner to Anthony, (one of the Roman generals) being then at Antioch; but afterwards, by Herod's procurement and bribe, he was beheaded, and Herod eſtabliſhed in his kingdom of Judea [p], between thirty-ſeven and thirty-eight years before the birth of Chriſt. Herod,

[n] Antiq. book xiv. chap. 24, 25. [o] Joſ. Antiq. book xv. chap. 2. [p] Joſ. Antiq. book xiv. ch. 26, 27, 28, and book xv. chap. 1, and of Wars, book i. chap. 13.

to make all ſure, as he had procured the death of Antigonus, ſo out of jealouſy afterwards, having gotten Hyrcanus into his power, he baſely put him to death [q], being the only remaining prince of the Maccabees, or Aſmonean family.

Under Herod, the Jews in ſome meaſure enjoyed the exerciſe of their ancient religion, and their government, (by the high prieſt and great council or Sanhedrim) ſo far at leaſt, as he eſteemed it conſiſtent with his own authority. But he made the high prieſthood, inſtead of being hereditary, to be an arbitrary office, as others after him did, who were in power, till the deſtruction of Jeruſalem [r].

He was not a Jew, much leſs of the prieſtly family, but the ſon of Antipas, (who was alſo called Antipater) of Idumea. Now theſe Idumeans, though not Jews by birth, were yet proſelytes to their religion, from the time that Johannes Hyrcanus (ſon of Simon, one of the princes of the Maccabees, or Aſmonean family) obliged them to embrace the Jewiſh religion, on the peril of quitting the country they poſſeſſed, about one hundred and twenty-nine years before Chriſt: ſo that king Herod was of the Jewiſh religion, though not of the family or country of the Jews [s]. He is repreſented by Joſephus as a perſon of courage and reſolution, munificently generous to ingratiate him-

[q] Ibid. book xv. chap. 2. 9. [r] See Joſeph. Antiq. b. xv. chap. 3, at the beginning where he ſays, The firſt who broke in upon that rule, was Antiochus Epiphanes, who removed Jaſon, or Joſhua, to make way for his brother Onias: Ariſtobulus was the ſecond, who ſupplanted Hyrcanus; and the third was Herod, who put in Ariſtobulus while Ananel was living. [s] Joſeph. Antiq. b. xiii. chap. 17. compare Cunæus, lib. i. chap. 16, and Dean Prideaux's Connection, part ii. Ann. 165, and 72.

ſelf

ſelf with the great ones at Rome, very liberal, and even extravagant in his expences that way, very magnificent in buildings, and diſpoſed in appearance to do good to every one: But ſtill all his actions and behaviour tended to the procurement and maintenance of his own honour and greatneſs, which he was always greedy of; and for that end became very burdenſome to his ſubjects, for the ſupplying of his expences, and inexorably cruel and oppreſſive, wherever he was oppoſed, not ſparing his neareſt friends, relations or his own children; being a ſlave to his paſſions, and ſticking at no means, how unjuſtifiable ſoever, for the attainment of his greatneſs, and the ſubduing of his enemies: For which he was hated by the generality of his ſubjects [t].

One great work he accompliſhed: But even that was, becauſe he thought it would redound ſo much to the honour of his name and memory.— In his time, the temple, which had been built at Jeruſalem after the return from the Babylonian captivity, (which was therefore called *the ſecond temple*) became much decayed: Whereupon Herod, in the eighteenth year of his reign, as Joſephus reckons it, with an incredible charge, ſet about the repair, or rather rebuilding the ſame; which he finiſhed in [u] nine years and an half, that is, ſo as to make it fit for uſe. As for that paſſage [v], *forty and ſix years was*, or rather *hath* [w], *this temple* been *in building*; that is ſaid, becauſe, though Herod for the main finiſhed it in nine years

[t] Joſeph. Antiq. book xvi. chap. 9, and chap. 11, at the end, and chap. 17, and b. xvii. chap. 8. 10. [u] Joſeph. Antiq. b. xv. chap. 14, near the end. [v] John ii. 20.
[w] ωκοδομηθη.

and

and an half, yet till Chriſt's time, and after, workmen were ſtill employed about ſome part of it [x]. Notwithſtanding, Herod rendered himſelf very offenſive to thoſe of the Jews who were zealous for their law, by ſetting up a golden eagle over the larger gate of the temple, the better to ingratiate himſelf with the Romans, (who had the *eagle* for their enſign) ſince the Jews laws abſolutely forbad the uſe and ornament of images in ſuch caſes [y].

The ſecond temple repaired, or rather rebuilt, by king Herod, is the ſame with that which is ſpoken of in the New Teſtament, in which Chriſt ſhewed himſelf: For though Herod rebuilt it from the very foundation, yet, ſince he uſed much of the old materials, and built it in ſome part after the other, the Jewiſh rabbies [z] call it by the ſame name, as they did before Herod's time, viz. *the ſecond temple*. So the prophecy of Haggai was fulfilled [a], *the glory of the latter houſe ſhall be greater than the former*; for in the former temple, indeed, there was *a glory* and light that appeared, which ſhadowed out Chriſt; but in this was ſeen Chriſt himſelf. For now the fulneſs of time was come, and our Lord Jeſus Chriſt was born of the Virgin Mary, and preſented in the temple, according to the law; which came to paſs about four thouſand and four years from the beginning of the world, five hundred and thirty-ſix years after the return from the Babylonian captivity, and one

[x] Compare Lightfoot, Hor. in Joh. ii. 20, with Joſeph. Antiq. Gr. lib. xx. chap. viii. 5. [y] Joſeph. Antiq. book xvii. chap. viii. [z] As for the objection and pretence of the Jews, ſee Biſhop Kidder's Demonſtration, part iii. chap. 8.
[a] Haggai ii. 9.

hundred

hundred and ſixty-ſix years from the beginning of the Maccabees government.

This was that Herod who ſlew the infants [b], hoping to kill Chriſt among them. There is the leſs reaſon to wonder at his being guilty of ſo barbarous an action, when Joſephus [c] informs us, that he ordered all the principal of the Jewiſh people to be ſummoned to appear at Jericho (where himſelf lay ill) on pain of death; where they were ſhut up in the Hippodron, or tilt-yard for horſes, in order to be all ſlain as ſoon as he was dead, that there might be a general lamentation at his death, which he foreſaw would not otherwiſe have been: (Though in this he was [d] diſappointed, they being releaſed after his diſeaſe.)

In his laſt ſickneſs, being in the ſeventieth year of his age, he was choleric and furious, which was occaſioned by the haughtineſs of his ſtomach, on a fancy that the Jews contemned him, and took pleaſure in his miſery. His diſeaſe, the hiſtorian obſerves, looked like a judicial puniſhment of his wickedneſs, being almoſt burnt up inwardly with a fever, tormented with an inſatiable canine appetite, and with ulcers in his guts, his privy parts putrifying, and worms crawling over them, inſomuch that he attempted to ſtab himſelf [e]. He died (according to [f] Joſephus) thirty-four years after the expulſion of Antigonus, and in the thirty-ſeventh year from his being declared king of the Jews by the Romans, and about a year and a quarter (as ſome compute) after the true time of Chriſt's birth. His dominions were divided by the Romans among three of his ſons, whom he

[b] Matt. ii. [c] Antiq. book xvii. chap. viii. [d] Joſeph. Antiq. book xvii. chap. x. [e] Joſeph. Antiq. book xvii. chap. viii, ix. [f] *Ibid.* book xvii. chap. x.

mentioned

mentioned in his will. The greateſt part, or kingdom, conſiſting of Idumea, Judea, and Samaria, was given to Archelaus; Galilee, and the country beyond Jordan, called Peræa, to young Herod, named Antipas; and to Philip, Trachonitis, a country about mount Gilead, beyond Jordan northward [g].

Theſe ſeveral dominions were called *tetrarchies*, which word ſignifies governments conſiſting of a fourth part or diviſion, three of which have been now ſpoken to; the fourth was Abilene, ſo called from Abila, its chief town [h], of which one Lyſanias was the tetrarch or governor for the time of which St. Luke wrote: He indeed was not of Herod's family; but this laſt part or tetrarchy was reckoned as one of the four, becauſe it had been formerly poſſeſſed by one Zenodorus, who (by conniving at, and ſharing with the baſe people and robbers of the country) had ſo offended Auguſtus, that he conferred it on Herod the Great [i].

As for the Sanhedrim, or grand council of the Jews, in which the high-prieſt was chief, that ſtill continued in great authority by the permiſſion of the Romans, but they had not the power of life and death.

[g] *Ibid.* book xvii. chap. x. *Ibid.* book xx. chap. v.

[h] Mentioned Luke iii. 1.

[i] *Ibid.* book xv. chap. xviii.

CHAP.

CHAP. XXII.

From the Death of Herod, to the Deſtruction of Jeruſalem, and the temple.

ARCHELAUS, before-mentioned, in the tenth year of his government, (which was the ſixth year of Chriſt, according to the vulgar account,) was depoſed and baniſhed for his cruelty and tyranny, upon complaint of the Jews againſt him to Auguſtus [a], and his dominions of Judea and Samaria were, by the Romans, added to [b] the province of Syria, and one Cyrenius (or Quirinus) [c], was made preſident or chief governor of that province; (a province being a country which the Romans had conquered, and governed by deputies or preſidents.) Theſe preſidents, or governors, had the chief authority, and the power of the ſword: But the Romans had other inferior officers about this time in their provinces, *viz.* procurators [d], whoſe proper buſineſs was to take an account of the tribute paid by the ſubjects, and diſpoſe of it to the emperor's advantage. But becauſe the preſidents of Syria, into whoſe province Judea was caſt, were obliged to keep at home in Syria, and becauſe the Jews were ſuſpected of a rebellious diſpoſition againſt the Roman ſtate, therefore the procurators of Judea had a full commiſſion, being fur-

[a] Joſeph. Antiq. book xvii. chap. 15. [b] Idem ibid. [c] Mentioned Luke ii. 2. [d] Joſeph. Antiq. book xviii. chap. 1. Compare Biſhop Pearſon on the Creed, article 4. of Pontius Pilate.

niſhed with the power [e] of life and death, as was Coponius, the firſt procurator in Judea, and ſo were as preſidents or governors. Of which number, in the twenty-ſixth year of Chriſt, was Pontius Pilate, under whom Chriſt ſuffered. He was one thoroughly prepared to paſs an unjuſt ſentence, having the character of a perſon guilty of *corruption, juſtice expoſed to ſale, rapines, violence, ruin, torments, innocent blood, and the moſt barbarous cruelties* [f]. The providence of God is here to be obſerved, in that the full power of judicature in Judea was left in the hands of a Roman procurator or governor, (which the Jews own [g], was forty years before the deſtruction of Jeruſalem;) for by this means it came to paſs, that Chriſt ſuffered the death which it was foretold he ſhould ſuffer, *viz.* by *piercing his hands and his feet* [h], or being *crucified*; and as himſelf had foretold [i], which was not after the cuſtom of the [k] Jews, but the Romans, who were wont to crucify, for ſedition eſpecially, which Pilate condemned Chriſt for, upon the importunate accuſation of the Jews, though he did not believe it. [l] Thoſe, whom the Jews of that age put to death, ſeem to be ſlain rather in a tumultuous manner, and by the connivance of the Romans, for ſome political

[e] Μεχρι του κτινειν λειβων παρα του καισαρος εξουσιαν. Joſephus of the Wars, lib. ii. chap. 8. (L'Eſtrange,) chap. vii. with a full commiſſion. [f] Philo Legat. chap. xvi. the middle of Agrippa's letter to Caius. [g] Grot. in John xviii. 31. Lightfoot Hor. in Matth. xxvi. 3. Caſaubon Exercit. xvi. anni. 34. num. 76. p. 529. (Edit. Genev. 1655) [h] Pſal. xxii. 17. [i] John xviii. 32. Matth. xx. 19. [k] Caſaubon. Exercit. xvi. anni. 34. num. 92. and ſect. 77. p. 537, &c. ubi multa de hac re lectu digniſſima. [l] Luke xxiii. 14. John xix. 12.

reaſons,

reaſons, than by any proper judicial power, or proceedings; and their condemning of Chriſt in the Sanhedrim, or council [m], was no judicial ſentence, but a determining to require or demand his condemnation, as being (ſo they would have it) *guilty of death* [n]. They had indeed the power to hear or examine cauſes, in order to accuſe any one, as they did Chriſt, but not to condemn with effect, or paſs ſentence.

Note, All the time our Lord Jeſus Chriſt manifeſted himſelf to the world, and alſo when he ſuffered, Pontius Pilate was governor of Judea and Samaria, and Herod Antipas, ſon of *Herod the Great*, reigned in Galilee.

It was this Herod who beheaded John the Baptiſt and to whom, being then at Jeruſalem, Pilate ſent Chriſt, having underſtood that he was of Galilee, which was Herod's juriſdiction [o].

Three years after Chriſt's death, and in the tenth year of Pilate's government, there happened [p] to meet together a rabble of Samaritans in arms, to whom a certain impoſtor pretended to ſhew the holy veſſels, which, he ſaid, Moſes had cauſed to be hid in mount Gerizim. Againſt theſe, Pilate ſent a body of horſe and foot, and killed great numbers of them, and alſo beheaded ſome priſoners, whom he took among them, of quality or intereſt. Upon complaint againſt him for his cruelties, Vitellius, then preſident of Syria, (of which province Judea was a part,) deprived Pilate of his government, and ſent Marcellus [q] in his room. Soon after, Pilate was baniſhed by the emperor

[m] Mark xiv. 64. [n] Matth. xxvi. 66. [o] Luke xxiii. [p] Joſeph. Antiq. b. xviii. chap. 5. [q] Ibid.

Caligula; upon which, in diſcontent, he killed himſelf [r].

Two years after Pilate's deprivation, Herod Antipas (the ſame who married Herodias, his brother Philip's wife, and to humour her daughter, when dancing before him, had conſented to order *John Baptiſt to be beheaded*, and alſo the ſame Herod who had mocked Chriſt,) was, together with the impious Herodias, puniſhed for their crimes on this occaſion. The afore-mentioned Herodias, envying the honour and preferment lately conferred on her brother Agrippa, (the ſon of Ariſtobulus, and grandſon to Herod the Great,) by the emperor Caligula, prevailed on her huſband Herod Antipas (we are ſpeaking of) to go to Rome, and obtain the like dignity for himſelf: Which Agrippa underſtanding, to countermine them, he poſted away letters to the emperor, and accuſed this Herod Antipas of a conſpiracy: Upon which the emperor, without further inquiry deprived him of his dominions, which he had held for thirty-ſix years, and of all his treaſure, and gave the ſame to Agrippa, as a reward for the diſcovery [s]. His inceſtuous wife Herodias alſo, not accepting the emperor's offers of favour to her, choſe rather to be baniſhed with her huſband [t]. And not long after this, about eight years from Chriſt's paſſion, Claudius, then Roman emperor, beſtowed Judea and Samaria (which had been part of the kingdom or tetrarchy of Archelaus) upon the aforeſaid Herod Agrippa, with the title of king [u]; and ſo he is called in ſcripture, *Herod the king* [v], He had the government of Galilee conferred upon him three years before, on

[r] Euſeb. hiſt. lib. ii chap. 7. [s] Joſeph. Antiq. book xviii. chap. 9. [t] Ibid. book xviii. chap. 9. [u] Ibid. book xix. chap. 4. [v] Acts xii.

the

the baniſhment of his uncle Herod Antipas, the tetrarch, (as hath been ſaid,) ſo that now Agrippa was king of the whole country. But three years after that he died miſerably [w], being ſmitten by an angel, and eaten of worms [x]. Joſephus ſays, that upon his not rebuking the people flattering him as God, he was ſeized with ſudden violent gripings in his bowels [y], which might cauſe ulcers breeding worms. This was that Herod who beheaded James, and impriſoned Peter.

Afterwards, the Romans again ſent procurators, or governors, into Judea; ſuch as Cuſpius Fadus [z], and, after ſome time, Felix, and then Feſtus, who reſided at Cæſarea, which was then accounted by the Romans the metropolis or head city of Paleſtine, and made by them the ſeat of their preſident or governor. Hence Paul appeared there, before the governors Felix and Feſtus [a]. The Romans alſo gave the [b] dominions formerly belonging to Philip, with Trachonitis and Abilene, which Lyſanias had, (being a mountainous country, lying north-eaſtwards of Galilee and Jordan,) and ſoon after a part of Galilee, with the cities of Tiberias and Tarichee, to Agrippa the younger, the ſon of Herod Agrippa laſt mentioned, called in ſcripture *king Agrippa* [c]. Theſe three, Felix, and Feſtus, and king Agrippa, were thoſe, before whom Paul pleaded [d].

This Agrippa was the laſt who had the title of *king of the Jews*; for in his time the Jews rebelled, being provoked by the outrageous oppreſſions of Florus, then the Roman governor of Judea,

[w] Joſeph. Antiq. book xix. chap. 7. [x] Acts xii. [y] Idem. *ibid.* [z] Idem *ibid.* [a] Acts xxiii, xxiv [b] *Ibid.* book xx. chap. 5, at the middle and at the end of the chapter. [c] Acts xxv. [d] Acts xxiv, xxv, xxvi.

"who

"who [e] made it his glory to declare himſelf a pro-
"feſſed enemy to the whole nation, and behaved
"himſelf in his province more like an executi-
"oner than a governor; for he treated the whole
"body of the people like common criminals, with-
"out ſetting any bounds either to his rapine or his
"tyranny; and then for his avarice, he drained
"the province into ſo ſtarving a degree of po-
"verty, that many of the inhabitants left it, and
"went to live elſewhere; ſo that at length, to a-
"void their complaints againſt him at Rome,
"he did all he could to work them up to a revolt in
"his own defence." This tyranny having made the people ripe for rebellion, there was ſoon afterwards a particular occaſion given at Cæſarea, before-mentioned, where a certain Greek, having a houſe cloſe by a ſynagogue, blocked up the way, ſo that there was not convenient room for the Jews to get into their ſynagogue; neither would Florus aſſert [f] their right, but on the contrary allowed his ſoldiers to plunder and ſlay them. This, with other indignities, firſt ſet on ſome hot-brained young fellows, and factious perſons, of whom a ſtrong party ſurprized a Roman garriſon at Maſſada, near the Dead [g] Sea, and put all the Roman ſoldiers to the ſword [h]; and one Eleazar, the high-prieſt's ſon, prevailed on ſome of the prieſts not to receive the ſacrifices uſually offered up to God for the welfare of the Roman empire [i]. And thus in a little time the great body of the Jews were brought to

[e] Joſephus's Wars, book ii. chap. 13. 15. [f] Joſephus's Wars, chap. 14. [g] Baudrand. [h] Joſephus's Wars, book ii. chap. 27. [i] *Ibid.* & Pref. to the Wars. Such was the ſacrifice of a bull and two lambs, which Agrippa mentioned in the letter to Caius, as ordered by Auguſtus to be daily offered in the temple, Philonis Legat. chap. xvi. near the end.

an

an open rebellion, and even flattered themſelves that their brethren beyond Euphrates would join with them. Upon which Nero, then emperor of Rome, ſent an army againſt them, under the command [k] of Veſpaſian and Titus his ſon, which occaſioned the moſt dreadful ſlaughters and deſolations; and no wonder, when they were ſo given up by God, and infatuated, as to ruſh headlong into a war, in which there was ſuch diſadvantages, as of *raw ſoldiers againſt veterans, foot againſt horſe, confuſion againſt order, people ſlightly armed againſt troops well appointed, rage and paſſion againſt conduct* [l].

The wars now begun did, in four years after, prove the utter ruin and deſtruction of the Jewiſh nation. Several prodigies [m] foreboded their approaching calamities, (as Chriſt had foretold) A comet hung over Jeruſalem for one whole year together, in the figure of a ſword. A cow was delivered of a lamb in the midſt of the temple, as they were leading her to the altar for a ſacrifice. There were ſeen chariots and armed men up and down the air. A plain country fellow had cried out about four years before the war, *Woe, woe, to Jeruſalem, the temple and the people;* and although laſhed for it ſeverely, yet he ſtill perſiſted till the ſiege was formed, concluding at laſt upon the wall with *Woe, woe to myſelf*; at which inſtant he was taken off with a ſtone from an engine. An innumerable company of the Jews, in the courſe of the war, were either ſlain, or killed themſelves, or periſhed through famine, and other miſeries. Above twenty thouſand of them were killed in one

[k] Joſephus's Wars, and Pref. to the Wars, idem ibid.
[l] Ibid. b. iii. c. 1, &c. [m] Ibid. b. vii. c. 12.

day

day at Cæſarea [n], which ſoon made the whole body of the Jews deſperate, and do [o] all the miſchief they could, where-ever they were, by burning and ſlaughter; and they were dealt with accordingly, as the common enemies of mankind; ſo that thirteen thouſand were butchered in one night at Scythopolis [p] (in Syria,) fifty thouſand at Alexandria [q] (in Egypt,) without diſtinction of age or ſex; eight thouſand four hundred were put to the ſword at Joppa, (a ſea port town of their own,) men, women and children [r]. At Damaſcus (in Syria,) the people fell upon the Jews, and cut the throats of ten thouſand of them in one hour [s].

The forces of Veſpaſian altogether made up a body of ſixty thouſand horſe and foot [t], and marching into Galilee, (a country affording the moſt reſolute and warlike [u] perſons,) the ſoldiers *depopulated the ſame, night and day, with fire and ſword, putting all to death, where they found reſiſtance, and making ſlaves of the reſt, till the country was all covered with fire and blood, and nothing left them to truſt to, but ſome fortified towns, which by degrees were all ſubdued, with the moſt diſmal ſlaughters that ever were* [v].

At length, after ſome revolutions in the Roman empire, and Veſpaſian being declared emperor, when nothing elſe was wanting to put a final end to this terrible war, Jeruſalem was beſieged [w] by his ſon Titus, which our Lord foretold near forty years before-hand [x], calling it *the abomination of*

[n] Joſephus, book ii. chap. 19. [o] Ibid. [p] Joſephus book ii. chap. 19. [q] Ibid. book ii. chap. 21. [r] Ibid. book ii. chap. 22. [s] Ibid. book ii. chap. 25. [t] Ibid. book iii. chap. 3. [u] Joſeph. book iii. chap. 3. Gr. Μαχιμοι τε πλειων. [v] Joſeph. Wars, book iii. chap. 3, &c. and book iv. to the end of chap. 4. [w] Book vi. chap. 5. to the end of chap. 11. [x] Matth. xxiv. 15. Luke xiv. 43.

deſolation

deſolation ſtanding in the holy place, that is, the idolatrous army of the Romans, with their military enſigns and images of their gods, (which the Jews held in abomination) about Jeruſalem, and the temple.

That we may the better apprehend the deſtruction of Jeruſalem and the temple, it may not be improper to ſet down, in ſhort, the account which Joſephus, a Jew, and who then lived, gives of the ſtrength and glorious buildings thereof [y].

" The city of Jeruſalem was ſurrounded with " three walls, ſaving only upon the quarter to- " wards the inacceſſible valleys, where there was " but one. It was erected upon two hills, the one " directly fronting the other [z], and a deep valley " betwixt them. The oldeſt of the three walls " was extremely ſtrong, by reaſon of the depth " of the valley before, and the over-hanging " of the rock from above, whereupon it was " erected. Beſides the natural advantage of the " ſituation, it had all the helps that David and " Solomon, and ſeveral other princes, could con- " tribute to the further ſtrengthening it by art, in- " duſtry, and expence. The walls were fortified " with towers: Upon the third wall there were " ninety towers; the middle wall had fourteen; " and the old one ſixty; and thirty-three furlongs " was the compaſs of the whole city. Juſt with- " in the city there ſtood a royal palace, ſo rich " and curious, that it is not for the tongue of man " to expreſs it, being magnificently built, with " ſtately rooms, and furniſhed with veſſels of " gold and ſilver, and whatever elſe was pre- " cious.

[y] Joſ. Wars, b. vi. c. 6. [z] See the preface, num. 3.

" The temple was built upon the very top of " a mount, (Moriah, within the city) encom- " paſſed with three walls, with a prodigious ex- " pence of time and treaſure; for it was not only " a work of many ages, but the whole maſs of " religious oblations from all parts of the world, " to the honour and ſervice of God and his wor- " ſhip, was ſpent upon this undertaking. The " pillars were of white marble, and twenty-five " cubits in height: Some of the gates were plated " all over with gold and ſilver, together with the " poſts and lintels; but there was one without the " temple of Corinthian [a] braſs, which was much " the more valuable. The beauty and curioſity " of the temple on the outſide was agreeable and " charming beyond imagination, being faced eve- " ry where with ſubſtantial gold plates, that ſpark- " led like fire at the ſun-riſing, dazzling the eyes " of the beholders. The roof of the temple was " armed with pointed ſpikes of gold. There " were ſome ſtones in this building of forty-five " cubits long, five in height, and ſix cubits broad." He ſays this of ſome particular ſtones; but when he gives an account of Herod's providing materials in general, for the repairing or rebuilding the temple, he thus writes: [b] *The whole fabric was built of durable white ſtone, about five and twenty cubits long, eight in height, and twelve over.* Now ſuppoſing the cubit about a foot and a half, theſe ſtones laſt mentioned, muſt be large planks, at leaſt twelve yards long, four in height, and ſix yards broad: And as to the poſſibility thereof, he mentions *the plenty of money, the good-will of the*

[a] It was that mixture of precious metal, found when Corinth was burnt by the Romans, which conſiſted of ſeveral images of gold, ſilver, and braſs, melted together. [b] Antiq. book xv. chap. 14.

people,

people, their perſeverance, and the length of time [c]; and for a confirmation thereof, it may be here mentioned, that a late judicious traveller, of good credit, meaſured three ſtones raiſed twenty feet high, in the building at Balbeck, (near mount Libanus, in Cæleſyria) one whereof was in length twenty-one yards, the other two, each, twenty yards, and in deepneſs and breadth four yards each [d]. From all which accounts, we perceive that Chriſt's diſciples had cauſe, when they *came to him for to ſhew him the buildings of the temple*, to ſay, *See what manner of ſtones and building are here*, and to admire *how it was adorned with goodly ſtones and gifts* [e]. Nay, even the very place where this glorious temple ſtood, doth ſtrike the beholder with admiration; of which the ſame traveller [f] writes thus: *In the middle of the area, on the top of mount Moriah, ſtands at preſent a moſque or Turkiſh church: It is neither eminent for its largeneſs nor its ſtructure; and yet it makes a very ſtately figure, by the ſole advantage of its ſituation.*

Let us next proceed to the hiſtory of the fulfilling our Saviour's prophecy in the deſtruction of Jeruſalem, and the temple of the Jews.

In the firſt place, it is remarkable, that their own obſtinacy, violent diſſentions, and infatuation, was a great cauſe of their ruin. This had been expreſsly foretold: [g] *The Lord ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart.* Accordingly, when the fate of their city and temple drew near, ſince they had not *known in that their day the things that belonged to their peace, now they were hidden from their eyes*, there

[c] Ibid. book v. chap. v, &c. [d] Mr. Maundrell's Journey to Jeruſalem, p. 138. [e] Matt. xxiv. 1. Mark xiii. 1. Luke xxi. 5. [f] Maundrell's Journey, p. 107, ſecond edition.
[g] Deut. xxviii.

were (as their hiſtorian relates) *irreconcileable diviſions, and the moſt deſtructive factions among themſelves*, chiefly occaſioned by ſome turbulent perſons, eſpecially the zealots, whereby they did one another as much miſchief by cruelty and injuſtice, as the Romans; till, in concluſion, ſome of the principal of the faction entered Jeruſalem with a great body of their party, the moſt domineering of which were the zealots, whoſe inſolence was the ruin of their city and country [h].

Theſe zealots pretended to be the ſucceſſors of Phineas, who, in his zeal for the glory of God, ſlew Zimri and Coſbi in the act of their ſin [i]; in imitation whereof, theſe men took upon them to execute juſtice on extraordinary occaſions, without the formality of law, till at length they became moſt extravagant and licentious, and the authors of confuſion [k].

Of other parties oppoſing theſe zealots, there were three factions at once in the city, and each againſt the other; one in the upper part of the city, another in the lower part, and a third in the temple; till, amongſt them, all was brought to confuſion; the ſucceſſion of the high-prieſthood was abrogated, and unworthy vile perſons promoted [l]: The very temple was made a field of battle, and, together with the altar, *polluted with heaps of carcaſſes, and the gore of dead bodies*, even before the Romans took the city [m]: Yet ſtill they continued obſtinate in refuſing ſubmiſſion to the Romans; notwithſtanding Joſephus, by the commiſſion and appointment of the Roman general

[h] Joſephus's Wars, book iv. chap. 5, &c. and book v. chap. 3. 7. 9. [i] Num. xxv. [k] Joſ. book vii. chap. xxviii. near the beginning. [l] Ibid. book iv. chap. 5. [m] Ibid. book vi. chap. 1.

Titus

Titus aſſured them, " That the Romans only de-
" manded a yearly tribute, which had been for-
" merly paid; and that, if this were made good,
" the temple and city had nothing to fear, but
" they ſhould enjoy their families, their liberties,
" and their eſtates, with the free exerciſe of their
" religion, and under the regulation of their own
" laws [n].

Upon the firſt ſight of the Roman camp, the three ſeditious parties are ſaid to agree the matter, and to join again, making ſome deſperate ſallies upon their beſiegers; but no ſooner had they a little breathing while from the hoſtilities of the Romans, but they fell preſently all to pieces among themſelves [o], till the common enemy made them friends again, ſo far as to continue obſtinate in reſiſting the Romans, which they did to the very laſt, as a people given up by God, and hardened to pull on themſelves their own deſtruction.

The next thing remarkable is, that the city was beſieged at the time of the great feaſt of the paſſover, (the ſame time of the year in which they had murdered the Meſſiah) when vaſt multitudes from all places flocked together to Jeruſalem [p], which (by a computation, made before that in Nero's time, by reckoning up the number of the lambs, which, according to cuſtom, were firſt offered in the temple before they were eaten in their families, and allowing ten perſons to a lamb) might amount to twenty ſeven hundred thouſand perſons [q]: So that, as the hiſtorian proceeds, *this mighty concourſe of people from abroad, before the*

[n] Joſephus's Wars, b. vi. c. 11, and b. vii. c. 13. [o] Ibid. b. vi. c. 3, 4. 7, 8. [p] Ibid. b. vi. c. 4, 5. 16. [q] Ibid. b. vii. c. 17. Dr. Hudſon's tranſlation is, Vicies ſepties centena millia, lib. vi. c. 9.

ſiege,

ſiege, was afterwards, by the righteous judgment of God, crowded up in the city, as in a priſon; for Titus run up a wall round it[r]: Upon which was fulfilled our Lord's prophecy, *The days ſhall come upon thee, and thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide.* This occaſioned a lamentable famine, ſo that *wives forced the meat out of the very mouths of their huſbands; children did the like by their parents, and even mothers by their infants*[s]: In ſhort, the famine ſwept away whole families, and the houſes and alleys were ſtrewed with dead carcaſſes[t]. This forced ſome to ſteal out by nights for proviſion; many of which the Roman ſoldiers ſeized on, and after expoſing them to all manner of tortures, they were crucified[u], as they had treated our Saviour. One who had eſcaped out of the city was ſurprized in the act of ſearching for gold, which had been ſwallowed, and paſſed through him. The ſoldiers diſcovering this ripped up two thouſand of their bellies in one night for their gold[v]. And ſo much did the famine increaſe, that the Jews eat old girdles and ſhoes, and the ſhreddings of old hay; and a certain mother killed and boiled her own ſucking child, half of which ſhe did eat, and covered up the other half[w]; whereby was accompliſhed that dreadful judgment which Moſes had ſo many ages before threatened upon their diſobedience[x], *And thou ſhalt eat the fruit of thine own body, the fleſh of thy ſons, and of thy daughters, in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee:* And alſo that of our Lord, *Behold the days are coming, in the which*

[r] Joſephus's Wars, b. vi. c. 13. [s] Ibid. b. vi. c. 11, near the end. [t] Ibid. b. vi. c. 14. [u] Ibid. b. vi. c. 12. [v] Ibid. b. vi. c. 15. [w] Ibid. b. vii. c. 7, 8.
[x] Deut. xxviii. 53.

they

they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. At length the *perpetual* or *daily ſacrifice*, which was wont to be offered morning and evening in the temple ceaſed for want of a congregation, or of prieſts to officiate [y], as the prophet Daniel foretold; [z] the famous city of Jeruſalem, and the glorious temple therein, were burnt, and razed to the ground and utterly deſtroyed [a]. Eleven hundred thouſand Jews were ſlain, and ninety-ſeven thouſand taken priſoners, and made ſlaves [b], there being a general meeting of them at Jeruſalem from all quarters, to celebrate the paſſover, as hath been ſaid: And conſidering the direful circumſtances deſcribed by the hiſtorian [c], in his account of this ſiege and of the Roman ſoldiers ſtorming the city and the temple, ſuch as "the rage and outcries "of ſoldiers and citizens, the crackling of the "flames, the killing all that were met with, young "and old, men, women, children, prieſts and "laicks, mountains of dead bodies piled up a-"gainſt the altar, ſtreams of blood flowing down "the ſteps, and the groanings of dying perſons "weltering in their own gore," it is poſſible there never was ſo diſmal a ſcene in any place whatſoever, as was then in the city and temple: All which, and many other dreadful miſeries, came upon them for their ſins, and particularly for their rejecting of the Son of God, the Meſſiah and Saviour; a ſad evidence this of divine juſtice, by making good their own dreadful imprecation on themſelves, who when they crucified the Lord of glory, (inſtead of

[y] Joſephus, b. vii. c. 4. [Gr. l. vi. c. 2. ανδρωνιτιδος.]
[z] Dan. ix. 27. [a] Joſ. b. vii. c. 9, 10, 11. [b] Ibid. book vii. chap. 17. [c] See eſpecially book vii. chap. 10, 11.

what

what was uſual) his blood be *on his own head*[d], cried out, (the guilt of) *his blood be on us, and our children*[e]. And ſo truly was that blood required at their hands, that what our Saviour threatened was in the largeſt ſenſe effected[f]; *ſuch tribulation as was not from the beginning of the world, nor ever ſhall be.*

This only poor conſolation ſome of them fancied to themſelves, (as the Roman hiſtorian, with Joſephus obſerves)[g], that ſince their temple was deſtroyed, *it being that which they had been ſo concerned to preſerve, the loſs of their lives now was not ſo much a ruin as a victory, ſafety, and happineſs, to periſh with it.* Note, that as this was the heavy judgment Chriſt forewarned them of[h], ſo it is often mentioned in the goſpels, by the expreſſions of *the coming of Chriſt, the coming of the Son of Man, and the coming of the Lord*[i].

This deſtruction was the more remarkable, becauſe Titus the Roman general, would at firſt have ſpared the city and temple[k], the laſt mentioned eſpecially, being unwilling (as he ſaid) *to lay ſo glorious a building in aſhes; for that would be a loſs to the Roman empire, as it would be an ornament, if preſerved*[l]: But a ſoldier, without command, *being excited by ſome divine impulſe*[m], ſet fire to the temple, and the flaſhes were ſo violent, as if they would have *burnt up the mountain to the very roots, upon which it was built*[n]. This Joſephus obſerves, was *determined by God*, the temple being burnt the ſame month and day of the year, on

[d] Joſh. ii. 19. [e] Matt. xxvii. 25. [f] Matt. xxiv. 21. [g] Dion. Caſ. apud Xiphilinum in Veſpaſianum, p. 217. Joſephus, book vii. chap. 10. [h] Matt. xxiv. [i] Matt. xxiv. 27. John xxi. 22, &c. [k] Joſephus, book vi. chap. 10, and book vii. chap. 9, 10. 16. [l] Ibid. book vii. chap. 9. [m] Ibid. b. vii. chap. 10. [Græc. l. vi. chap. 4. δαιμονιω ορμη τινι χρωμενος.] [n] Ibid. b. vii. chap. 11.

which

which it was formerly burnt by the Babylonians [o]. Afterwards Titus, conſidering its great ſtrength, and viewing its ruins, declared, that *God himſelf aſſiſted him* in fighting againſt and vanquiſhing the Jews [p]. He might have added, that the Jews themſelves aſſiſted him therein, who were ſo infatuated by the juſt judgment of God, that their deſtruction was as much the effect of factions and diviſions among themſelves, as the valour of their enemies; as hath been obſerved already.

Further, In token of an entire conqueſt of the Jews, the emperor Veſpaſian cauſed medals to be ſtruck, with the device of *a woman ſitting on the ground*, (the Jewiſh poſture of mourning) [q], *near to a palm tree*, (by which the Romans repreſented Phœnicia and Judea,) with this inſcription, *JUD. CAPT. Judea Capta*; and another, of *a woman ſtanding by, or leaning to a palm tree, with her hands bound, and the inſcription, Judæa Divicta*, that is in memory of the Jews being ſubdued [r]. The emperor alſo laid the tax of the *Didrachma, two drachms* (ſuppoſed to be the ſame with the half-ſhekel [s], about fifteen pence of our money) *upon every Jew, whereſoever living, to be paid yearly*

[o] Joſephus, book vii. chap. 9. near the end. [p] Ibid. book vii. chap. 16. [q] Iſa. iii. 26. [r] Biæi Numiſmata Veſpaſiani, p. 25. & Antonii Auguſtini Antiquitates Rom. dialog. iii. num. 14. & Numiſmata Veſpaſiani & Titi, ab Adolph. Occone. edit. Mediolani, 1683, p. 110. Adit prædictus Auguſtinus ibid. "Ad hæc in triumphali arcu Romæ in Titi Veſpaſiani honorem exædificato, triumphus cernitur de Judæa & Hieroſolyma, ſpectanturque candelabra templi Solomonis auro celebrati." To this may be added Joſephus's account of Veſpaſian's and Titus's triumph, ſpeaking of the ſpoils which were then carried; "The moſt conſiderable pieces were the golden table and the golden candleſticks, which were taken out of the temple of Jeruſalem." Joſ. Wars, book vii. chap. 24. [s] Exod. xxx. 11, &c.

to the capitol, or temple of the Heathen god *Jupiter, which was wont to be paid to the temple of God in Jeruſalem* [t].

This heavy judgment fell on the Jews ſomewhat above fifteen hundred years after their entrance into Canaan; ſix hundred and two years after their return from the Babylonian captivity; ſeventy years after our Lord's birth, and thirty-ſeven years after his crucifixion. The goſpel having been firſt planted up and down the world, eſpecially in all parts ſubject to the Roman empire, (as the word, which we tranſlate *the world*, ſignifies in the original) [u] by the travels and preaching of the apoſtles, and their aſſiſtants, beginning at Jeruſalem, as Chriſt foretold [v], that the goſpel ſhould be ſo preached before *the end* of the Jewiſh ſtate *come*. St. Mark [w] added the word, *firſt*, as more ſignificant, the *goſpel muſt* firſt *be publiſhed among all nations*. So St. Paul affirms, that *their ſound went out into all the earth* [x]; applying hereto what the Pſalmiſt ſays of the revolution of the heavenly bodies [y]. And if only one apoſtle, St. Paul, *from Jeruſalem round about unto Illyricum, fully preached the goſpel of Chriſt* [z], that is, in ſeveral parts of Aſia and Europe, what may we ſuppoſe of all the other apoſtles, and all their numerous aſſiſtants?

We may further make two obſervations concerning the deſtruction of Jeruſalem, and the temple of the Jews: The *firſt*, That their temple ſignified nothing any longer, ſince Chriſt had fulfilled all that was to be done in it; and therefore there was an

[t] Joſeph. b. vii. c. 26. The like account is given by Dion Caſſius apud Xiphilinum in Veſpaſianum, p. 217. Compare Grot. in Mat. xvii, 24. [u] Luke ii. 1. [v] Mat. xxiv. 14. [w] Chap. xiii. 10. [x] Rom. x. 18. [y] Pſal. xix. 4. See alſo Rom. i. 8. Coloſſ. i. 6. 23. [z] Rom. xv. 19.

end

end to be put to it; and ſince the Chriſtian church had been founded in the city of the earthly Jeruſalem, and all had been done therein too, which had been foretold, a period was to be put to that alſo [a].

In the next place, it is fit to obſerve, how the ſingular providence of God ſhewed itſelf for the ſafety of the Chriſtians, who were among the unbelieving Jews; for being [b] warned by the caution our Lord gave them, [c] that when they ſhould ſee Jeruſalem compaſſed with armies, *the abomination of deſolation ſtand in the holy place*, or begirting the holy city of Jeruſalem, that they ſhould then *flee to the mountains:* I ſay, the Chriſtians ſeeing this token when Jeruſalem was firſt beſieged under Ceſtius Gallus, (then preſident of Syria, who [d] was incited thereto by Florus,) about four years before its ruin, and having opportunity by the unexpected and ſudden [e] breaking up of that ſiege, they all [f] left Jeruſalem, and betook themſelves to Pella, a city beyond Jordan, in the mountainous country of Cœleſyria, inhabited by Gentiles, (as appears by the Jews demoliſhing it under Alexander, one of the Maccabees, becauſe [g] they *refuſed to conform to their laws and cuſtoms*, or the rites of their religion,) which place was ſhewn them by *divine revelation*, and there they were ſafe from that deſtruction: But afterwards they appear to have returned to the ruined Jeruſalem, and the neighbouring parts; becauſe we have an account of fifteen ſucceſſions of biſhops of Jeruſalem [h], from the apoſtles unto

[a] See Irenæus, l. iv. c. 7. [b] Euſeb. hiſt. l. iii. c. 5. [c] Mat. xxiv. 15, 16. [d] Joſephus p. ii. c. 16. [e] Ibid. p. ii. c. 24. [f] Euſebius ſays, the church of Jeruſalem, ωραν παντελως, as it were, totally relinquiſhed the city and all the country, Euſeb. hiſt. l. iii. c. 5. [g] Joſephus Antiq. book xiii. chap. 23. [h] Euſeb. hiſt. l. iv. chap. 5.

Adrian's time, who were of the circumciſion, or Jews converted; and one of the ancients acquaints us [i], that the Chriſtian's, *when returned, wrought great miracles*; and when Adrian came to Jeruſalem, about ſixty years after its deſtruction, he is ſaid to *find the city wholly levelled to the ground* [k], *except a few houſes, and a little church*, which moſt likely had been built by the Chriſtians at their return thither.

After all the dreadful ſlaughters above-mentioned, ſome remains of the Jews held [l] for a little time two or three ſtrong caſtles; but they were ſoon ſuppreſſed, and many thouſands of them more were put to death, or ſold, or diſperſed. At one of thoſe ſtrong holds, *viz.* Maſſada, many of them, when beſieged, in deſpair, firſt killed their wives and children, and then each other, by conſent, to the number of nine hundred and ſixty.

It is further obſervable, that Joſephus, an eye-witneſs, ſays, that by the command of Titus, *the city of Jeruſalem and the temple were laid level with the ground, and ſo utterly demoliſhed, that the place looked as if it had been never inhabited* [m]; and according to the faſhion of the Romans, (as in the firſt marking out a new city, ſo in demoliſhing [n] towns) a plough [o] was brought over the place where the city and temple had ſtood; only three famous turrets, as monuments [p] of the ſtrength of the place, and of the valour of the Romans, and alſo a piece of a wall to the weſtward of the town, where they deſigned a garriſon; but even thoſe

[i] Epiphanius de Menſ. & Pond. num. 15. [k] Idem ibid. num. 14. [l] Joſephus book vii. chap. 25, 26. [m] Joſephus, book vii. chap. 18. [n] Hoſtile Aratrum, Hor. l. i. ode 16. [o] Lightfoot Hor. in Mat. xxiv. 2. [p] Joſephus, book vii. chap. 18.

were

were [q] demoliſhed about ſixty-two years after by the emperor Adrian; and in Julian's time the very foundations of the temple were tore up by an earthquake, (of which afterwards;) ſo fully and literally was our Saviour's prediction made good, [r] *Verily I ſay unto you, there ſhall not be left here, one ſtone upon another, that ſhall not be thrown down* [s].

Here we may take notice, that as God's ſending his Son Jeſus Chriſt into the world, according to his promiſe made ſo long before, is a ſufficient aſſurance to us, that all the reſt of his *promiſes* to his church ſhall be made good in their ſeaſon; ſo this dreadful judgment on the Jews, which was alſo long threatened, being at laſt executed, does ſufficiently inform

[q] Hieronym. in Joel i. 4. Helii quoque Adriani contra Judæos expeditionem legimus; qui ita Hieruſalem muroſque ſubvertit, ut *de urbis reliquiis ac favillis* ſui nominis Heliam conderet civitatem. Compare Petavii Animadverſiones in Epiphanium de Menſ. & Pond. num. 14. [r] Matt. xxiv. 2.

[s] See alſo Luke xix. 42, 43, 44. At this time St. Cyril, Biſhop of Jeruſalem, affirmed the prophecy to be fully accompliſhed, as the hiſtorian obſerves, who adds, then or at that time, was the temple totally demoliſhed, Socrat. hiſt. Eccleſiaſt. l. iii. c. 20. (Græc. edit. Colon. l. iii. c. 17. ως τελειον ανατετραπται.) So that our Saviour's prophecy, *There ſhall not be one ſtone left upon another*, as it relates to the deſtruction of the temple by Titus, ſeems to be an hyperbolical expreſſion, ſignifying an utter deſtruction of it; as, on the contrary, the building of it was expreſſed by *a ſtone laid upon a ſtone*, Hag. ii. 15. Nor is it probable that the Romans were ſo curious, or ſo much at leiſure, as to pull down or dig up every ſtone thereof. The term in Joſephus (Bel. l. vii. c. 1. Gr.) κατασκαπτειν, does not import a digging or ploughing up, but diruere, εις εδαφος, a levelling with the ground, (Scapula;) and Joſephus further adds, ουτως εξωμαλισαν, they laid it ſo flat, &c. The ploughing was only a ceremony of the Romans, who uſed to draw a plough over a place where a city had ſtood which they demoliſhed, Vid. Grot. in Mat. xxiv. 2. and Glaſſi Philolog. Sacr. l. v. tract. i. chap. 19. de Hyperbole, p. 476. The rooting up of the foundations was in Julian's time, and then indeed was the prophecy literally fulfilled.

us,

us, that all his ſore judgments mentioned in ſcripture for ſin, even the eternal torments of hell, ſhall fall on all thoſe who do not, by hearty and timely repentance and reformation, prevent the ſame. God is the ſame, as juſt, and as much hating ſin, and as powerful; and if he at laſt ſpared not the poſterity of thoſe holy men, Abraham, Iſaac, and Jacob, whom he owned for his peculiar people, for whom he wrought ſo many miracles in Egypt, and divided the ſea for them to paſs over; whom he fed in the wilderneſs for forty years together with food from heaven; whom he placed in the land of Canaan, and made his church above all the nations beſides; to whom he ſent ſo many prophets, and at laſt his only Son: If, I ſay, God ſpared not ſuch as theſe, but deſtroyed them in ſo terrible a manner, how ſhall we eſcape, if we go on in the like method, to provoke ſo good and merciful, but withal ſo juſt and powerful a God?

As this dreadful calamity befel the Jews in their own country, ſo about forty-ſix years afterwards (in the eighteenth year of the emperor Trajan) there was a terrible deſtruction of ſuch of them as were diſperſed up and down the eaſtern parts of the world, occaſioned by their conſpiracies and rebellion againſt the Roman governors, in the ſeveral provinces where they lived in great numbers: For they fell upon and ſlew both Romans and Greeks in a moſt ſavage and barbarous manner, eating their very fleſh, and beſmearing themſelves with their blood, putting on their ſkins, ſawing ſome in two, caſting others to wild beaſts, and forcing many to combat and ſlay each other. This barbarity was by the emperor's command, ſoon revenged upon the whole body of the diſperſed

ſed Jews, wherever they were found, with the ſlaughter of many hundred thouſands of them [t].

CHAP. XXIII.

The Condition of Jeruſalem and Judea after their Deſtruction, to the preſent Time.

AS for the city of Jeruſalem, that, with the country round about it, lay for the moſt part as a deſart, and a heap of rubbiſh [a]: Yet it ſeems that thoſe ſurviving Jews, who ſubmitted to the Romans, and had eſcaped the fury of their own ſeditious ones who remained, were permitted to live in quiet among the ruins of Jeruſalem, (for there, afterwards, Adrian [b] found ſynagogues, and other ſmall buildings, and ſome in other parts of their country,) till their new rebellion in his time, which was thus [c] occaſioned: The Roman emperor Ælius Adrianus, about ſixty-two years after the deſtruction of Jeruſalem by Titus, repaired it, though with ſome difference as to the extent thereof, excluding mount Sion, and including mount Calvary [d], and ſettled a Roman

[t] Dion. apud Xiphilinum in Trajanum, p. 255. Euſeb. hiſt. lib. iv. chap. 2. [a] Joſephus, book vii. chap. 24. [b] Epiphan de Menſ. & Pond. num. xiv. & Petavii animadverſiones in eundem locum. [c] Dion. Caſſius apud Xiphilinum in Adrianum, p. 262. & Euſeb. hiſt. lib. iv. chap. 6. Hieron. in Joel i. 4. [d] Golgotha, Locus Calvariæ uſque hodie oſtenditur in Ælia. Hieronym. de Locis Hebraicis in Golgotha, tom. iii. p. 6. vid. Eraſmi Schol. in Hieronym. Epitaph. Paulæ, num. lxii. tom. i. p. 67. A Spanhemii Introduc. ad Georg. Sacr. in Deſcript. Hieroſolymæ, p. 104.

colony

colony therein, and built a temple to the Heathen god Jupiter, Capitolinus, in the place where the temple of God had ſtood, and alſo ordered the city to be called after his own name, Ælia Capitolina. Upon which the Jews were extremely offended, ſeeing foreigners inhabiting their city, and Heathen rites performed therein; and by degrees provoked to a general revolt, being headed by a falſe Meſſiah, (one of the *falſe Chriſts*, and *falſe prophets*)[e] who was called Barcocab, which ſignifies the ſon of a ſtar, becauſe he pretended that he was that ſtar foretold by Balaam[f], that ſhould come out of Jacob. Upon this, Adrian ſent forces againſt them, to their great deſtruction[g]. The moſt remarkable thing happened at the ſiege of Bitther, a very ſtrong place near Jeruſalem, and at that time the chief fortified place of the Jews; where vaſt numbers of them were retired, and were there reduced to all the extremities of hunger and thirſt, and at length ſubdued with a moſt terrible ſlaughter, their falſe Meſſiah being killed; inſomuch that their own writers ſay, the horſes waded iu blood, and many hundred thouſand periſhed by the ſword, famine, and fire; and all their ſtrong fortreſſes, together with the new city of Jeruſalem, or Ælia, were demoliſhed. And now the whole land of the Jews was laid waſte and deſolate, the nation was quite at an end, and all that were left were baniſhed out of their country[h], and forbidden to enter into it, or ſo much as to look towards the place where their temple had ſtood, (probably, leſt the ſight thereof ſhould animate them to another rebellion,)

[e] Matt. xxiv. 24. [f] Numb. xxiv. 17. [g] Dion. Caſſ. ibid. & Euſeb. ibid. & Not. Valeſii Lightfoot on the Fall of Jeruſalem, ſect. 6. [h] Euſeb. ibid. & legatur Hieronym. in Zephan. ii. 4.

only

only once a year, upon that day on which Jeruſalem was taken, they had liberty [i], for a ſum of money paid to the ſoldiers, to enter into that place where the temple had ſtood, and bewail the deſtruction of their city and temple: Thereby (as one of the ancients remarks) purchaſing [k] their own tears, as before they purchaſed Chriſt's blood, in hiring Judas to betray him.

This baniſhment of the Jews from their own country, more particularly ſhews the hand of God in their deſtruction: For it was contrary to the general cuſtom of the Romans to baniſh the inhabitants from their own countries when they had conquered them; but they were wont to ſend officers to govern, and exact tributes from them.

Thoſe Jews who had eſcaped the general deſtruction, from this time became an abandoned and unſettled people, and were ſcattered up and down in ſeveral parts of the world, without ſceptre or temple, without altar or ſacrifice [l]. Yet they ſtill retain the obſervation of the *ſabbath*, *circumciſion*, and the *paſſover*, with ſome other ceremonies, whereby they are diſtinguiſhed from all others.

It may not be unacceptable to ſome readers, if we inquire briefly into the ſtate of Jeruſalem, and the country of the Jews, in the following ages. Adrian aforementioned, having baniſhed the Jews, cauſed Jeruſalem (which he called Ælia) being repaired, to be inhabited [m] wholly by Romans and foreigners: Upon which, the Chriſtian church there, which had hitherto conſiſted of converted

[i] Euſeb. ibid. & legatur Hieronym. in Zephan. i. 4.
[k] Hieron. ibid. [l] Euſeb. ibid. Tertull. Apol. S. 21. Deſperſi, palabundi, &c. [m] Euſeb. Hiſt. l. iv. chap. 6, and Dion. Caſſ. ibid.

Jews, and fifteen ſucceſſions [n] of biſhops of the ſame people, now ſuffered a change; all Jews (whether converted Chriſtians or not) being forbidden to inhabit Jeruſalem; ſo that the Chriſtian church was made up of the Gentile converts, whoſe firſt biſhop was [o] Mark. The emperor alſo employed the ſame ſtones that had ſerved for the temple of God, in erecting Roman theatres, and idolatrous temples; and to the greater affront of the Jews, ſet up at one of the gates of the city [p], the effigies of a ſwine in marble, which beaſt, of all others, was moſt abhorred by the Jews. In this ſtate Jeruſalem continued, being ſince Adrian's time called Ælia (as aboveſaid) till Conſtantine, the firſt Chriſtian emperor, when it recovered its old name of Jeruſalem, both upon the account of the honour of that name, and alſo becauſe of its prerogative, being the firſt [q] epiſcopal ſee.

Conſtantine (with his mother Helena) in the year of Chriſt 326, built a ſtately church [r] on mount Calvary, the place of our Saviour's crucifixion and burial, and another at Bethlehem, where he was born. But about the year 362, the apoſtate emperor Julian deſigned [s], by reſtoring the temple and the Jewiſh worſhip, againſt which Chriſt had pronounced ſo flat a doom, to prove our Saviour a falſe prophet and an impoſtor; and to that purpoſe had given the Jews a warrant to rebuild the temple, and afforded them all manner of encouragement, and ordered the expences which they

[n] Euſeb. Hiſt. l. iv. chap. 5. [o] Ibid. l. iv. chap. 6.
[p] Euſeb. in Chron. [q] Valeſii Not. in Euſeb. Hiſt. l. iv. chap. 6. [r] Euſeb. in Vita Conſtant. l. iii. chap. 29 ad 44. & Soc. Hiſt. l. i. chap. 17. [s] Soc. Hiſt. l. iii. chap. 20, confirmed by St. Chryſoſtom, (who was then a youth, being born anno 354. Cave.) Orat. ii. adverſus Judæos, prope finem.

could

could not raiſe to be defrayed out of his own exchequer. When all things were in readineſs, and the foundations of the temple cleared, or laid bare, God was pleaſed himſelf to interpoſe, and by ſudden ſtorms, and a dreadful earthquake, to prevent the building: the ſtones of the old foundation being torn up by the earthquake and diſperſed [t]. When notwithſtanding they ſtill attempted to proceed, balls of fire conſumed the tools and workmen, and forced the reſt to lay aſide the deſign. To this account, we may add the reflection which Chryſoſtom made upon it: "If you go now to Je-"ruſalem, you will ſee the foundations lying bare "and naked; and if you aſk the reaſon, you will "meet with no other account than what I have "given; and hereof we are all witneſs, for theſe "things happened *not long ſince in our own time*: "And conſider what a firm and unſhaken triumph "they give to our cauſe [u]."

The following emperors being Chriſtians, the country of the Jews (then called Paleſtine, or the Holy Land) continued thence forwards in the Chriſtians hands for the moſt part, for about two hundred and fifty years, till firſt the Perſians, and afterwards the Saracens, and then the Turks, became maſters thereof [v]. This occaſioned the *holy war*, (as it was called) undertaken by the Chriſtian princes, to regain it out of the infidels hands; which was accompliſhed after it had been four hundred years and upwards in the power of the infidels.—The Chriſtians continued maſters of it for ſomewhat above fourſcore years: At the expiration

[t] The Greek edition of Socrates, l. iii. c. 17. Colon. 1612. ανεβρασε τους λιθους και διεσπειρε. [u] Chryſoſt. ibid. [v] Heylin in Paleſtine, near the end thereof.

whereof, they were driven out by Saladine, the ſultan of Egypt; whoſe ſucceſſors held it above three hundred years, till the year 1517, when the Turkiſh emperor overcame both Egypt and all the Holy Land, and his ſucceſſors have continued maſters thereof ever ſince. But the chief inhabitants of the country are the Arabians, among whom it is the policy of the Turks always to ſow diviſions, by ſetting up ſeveral heads over their tribes, called *Emirs* [w]; thereby creating contrary intereſts and parties among them, and preventing them from uniting under one prince. Theſe live for the moſt part in tents, and ſtay no longer in a place, than the forage holds, preying upon all that come in their way [x].

Concerning the preſent condition of Jeruſalem, (which the Turks call *chutz*, or *kuds*, from *alkuds*, which ſignifies the ſanctuary, or holy city) a modern traveller [y] of good credit gives the following account: "Part of mount Sion, on the ſouth, "is without the preſent walls, and mount Calva- "ry, which of old was without the walls, is now "incloſed within [z] them. On this mount of Cal- "vary is the church of Chriſt's ſepulchre, which "at the firſt was built by Conſtantine, and the em- "preſs Helena, as hath been ſaid. In many parts "the city lies uninhabited, there being only mo- "naſteries of divers Chriſtian ſects, with their gar- "dens, which the Turks permit for their own pro- "fit, and the great tributes which they exact from "them: All the citizens are either taylors, ſhoe- "makers, cooks, or ſmiths, and, in general,

[w] Maundrell's Journey. [x] Ibid. [y] Morriſon's Itiner. pars 1. l. iii. chap. 2. Baudrand. ſub Hieroſolyma.

[z] The alteration in the extent of the city was made by Adrian, as aboveſaid, *ibid.*

"poor

" poor raſcally people, mingled of the ſcum of di-
" vers nations, partly Arabians, and partly Moors,
" and the baſeſt inhabitants of the neighbouring
" countries: By which kind of people the adjoin-
" ing territory is likewiſe inhabited; but chiefly by
" Arabians," as [a] Mr. Maundrell found. " The
" houſes [b] in Jeruſalem are built of flint ſtone,
" very low, only one ſtory high; the top whereof
" is plain and plaſtered, and hath battlements al-
" moſt a yard high. In the day-time they hide
" themſelves from the ſun under their plaſtered
" floor; and after ſun-ſet, walk, eat, and ſleep
" upon it. By reaſon of the many waſte places
" and heaps of flint lying about, and the low
" building of the houſes, ſome ſtreets ſeem ra-
" ther ruins than dwelling houſes, to him that
" looks on them near hand; but to them who
" behold the city from eminent places, and eſpe-
" cially from mount Olivet, the proſpect of the
" city, and of the churches and monaſteries
" (which are built with elevated globes, or domes,
" covered with braſs, or ſuch glittering metal)
" promiſeth much more beauty of the city to the
" beholder's eyes, than indeed it hath." Like
unto this, is the account given by another modern
traveller [c]: " The town of Jeruſalem," ſays he,
" is ſtill pretty large, but very ill built. It hath
" within its walls large places which lie deſolated,
" and are ſo full of ſtones and rocks, that one
" can hardly walk in them. The gardens, even
" thoſe that are within the city, are but ill mana-
" ged, ſurrounded with mud walls, not above four
" feet high: Theſe are waſhed down again with

[a] Maundrell's Journey. [b] Morriſon, ibid. [c] Rauwolf in Ray's Collection of Travels, tom. i. p. 278.

" rain,

" rain, in a very little time, ſo that they want " mending continually.

" The Jews, for trafficking, live [d] for the moſt " part upon the ſea-coaſts, and few or none of " them come into the city; which would have " no traffic, if the Chriſtian monaſteries were " taken away: The principle of which, is that of " the Latin monks, or Franciſcans, who have a " monaſtery on mount Calvary, near the temple " of the ſepulchre, and entertain pilgrims [e]; " and other travellers who come there to ſee the " ancient monuments, and places mentioned in the " Holy Bible: For which the pilgrims and others, " at their departure, preſent [f] them with rather " more than the value of their entertainment: " This brings the Turks a large yearly tribute, " beſides what is paid them by every one that is " admitted into the church of the ſepulchre, which " none but the Turkiſh officers, who keep the " keys, can give [g] admittance into. The place, " in which the old temple ſtood, is overgrown " with graſs, and in the midſt thereof the Turks " have a moſque, or Turkiſh church, for the " Mahometan worſhip: No Chriſtian may come " within this area, much leſs into the moſque, on " peril of life [h], or renouncing the Chriſtian re- " ligion."

Before we take leave of this miſerable people, the Jews, we may further obſerve four inſtances of the Divine Providence concerning them; *Firſt*, That foraſmuch as the Jewiſh ſacrifices were to be offered at Jeruſalem, and no where elſe; [i] God

[d] Morriſon, ibid. [e] Rauwolf's Travels, par. iii. chap. 19. [f] Morriſon, ibid. Maundrell, Apr. 5. Rauwolf, par. iii. chap. 22, and Sandys, p. 159, 200. [g] Maundrell's Journey. [h] Ibid. [i] Deut. xii. 11, 12, 13, 14.

having

having removed the Jews from Jeruſalem, ſo that they could have no ſacrifice for above ſixteen hundred years paſt, plainly ſheweth unto them, that their legal ſacrifices were fulfilled, after the great propitiatory ſacrifice of Chriſt had been once offered at Jeruſalem [k], and that *there remaineth no more ſacrifice for ſin*, [l] and conſequently, that our Lord Jeſus is the Meſſiah, or Chriſt: Concerning whom Daniel propheſied [m], that ſoon after the death of the Meſſiah, (after he ſhould be *cut off*) the city of Jeruſalem and the ſanctuary ſhould be deſtroyed, and *the ſacrifice ceaſe*. So that the blindneſs, and obſtinacy of the Jews is the more remarkable, ſince they were never ſo long before without a temple or ſacrifice. And further, this mark given by Daniel of the Meſſiah, that *the ſacrifice ſhould ceaſe* ſoon after his death, cannot ſuit with any pretending Meſſiah who ſhould now come, ſo many ages after the ſacrifice has ceaſed. Their argument, that the Meſſiah delays his coming, becauſe of their ſins, which they do not ſufficiently repent of, and thereby qualify themſelves to receive him, is very trifling; becauſe, if God's intuition of ſin makes him defer the coming of the Meſſiah, his foreſight of ſin ſhould have hindered him from ever promiſing the Meſſiah; foraſmuch as this very impenitence of the Jews was foretold by thoſe prophets who foretel the coming of the Meſſiah: And Daniel, who preciſely fixed the time of his coming, at the ſame time foretold the deſtruction of Jeruſalem; which ſuppoſes their wickedneſs and impenitence for which it was deſtroyed, [n] and the promiſe of the Meſſiah is *abſolute* and *unalterable*, not *conditional*.

[k] Vid. Chryſoſt. adv. Judæos, Ora. 1. prope finem. [l] Heb. x. 26. [m] Chap. xi. 26, 27. [n] Dan. ix. 26.

One

One who was very converſant with the Jews in Barbary, hath given us his obſervations concerning the preſent obſtructions to their converſion [o]: *viz.* 1*ſt*, "Their own ingrafted perverſeneſs, and "obſtinate adherence to the doctrine of their "forefathers, deſiring to be in no better ſtate, nor "be accounted wiſer than the rabbins or wiſe men "of their nation. 2*dly*, Becauſe their youth are "ſo profoundly inſtructed in the elements of their "religion, that it is no eaſy taſk to efface the "characters of their firſt catechiſm, or to pull "down the fortreſs of education. 3*dly*, The com-"mon ſort of Jews are bound to acquieſce in the "judgment of their rabbins [p], to whom they "make their laſt appeal, when preſſed with ar-"guments too difficult for their own ſolution. "4*thly*, The Chriſtians uncharitable diſſentions "and diviſions, which they ſuppoſe proceed from "a want of unity of truth in the foundation, "and which they can no way make agreeable to "that mutual peace and affection foretold to "flouriſh among the profeſſors of the true Meſſiah [q]. "5*thly*, The ill lives of Chriſtians, particularly "in the breach of the third commandment, by "horrid oaths, the worſhipping of images in "popiſh countries, and the adoration of the "hoſt; as if the Meſſiah could be comprehended "under a wafer. *Laſtly*, An expectation of be-"ing triumphantly recollected, and victoriouſly to "reign over the Edomites, that is, all other na-"tions, when the promiſe of the Meſſiah ſhall be

[o] Dean Addiſon's Preſent State of the Jews, in the concluſion. Compare Hottinger. Theſaurus, l. i. c. 1. ſect. 2. p. 9.

[p] They have an ancient law of their rabbins, forbidding diſputes with Chriſtians. J. Martyr. Trypho, p. 109.

[q] Iſa. xi. 6, 7.

"performed:

" performed: Which has (as they ſay) ſo long " beyond the appointed time been protracted, by " reaſon of their own unworthineſs, as hath been " obſerved before."—To which may be added, their inveterate hatred of all ſuch as become proſelytes to Chriſtianity, even to a daily ſolemn pronouncing them accurſed, and, where they can [r], perſecuting them to death; and laſtly, a confident reliance on the merits of their forefathers, and the promiſes made to them. The judicious and learned Mr. Mede [s] thinks, that under all theſe prejudices, the body of their nation are not likely to be converted, but in a miraculous manner, as by a voice from heaven, as St. Paul was, and the appearance of Chriſt to them, according to Zechariah, [t] *They ſhall look upon me whom they have pierced:* And that, as St. Paul was at the firſt like them in his zeal and hardneſs of unbelief, ſo his extraordinary converſion was a type of the calling of the Jews.

Secondly, The next inſtance we have of the Divine Providence concerning the Jews, is, that although it is now above one thouſand five hundred years ſince they were baniſhed their country by Adrian, and although they have no particular place of abode belonging to them as a nation, but are ſcattered among all the nations of the world, and have ſuffered ſuch variety of changes and alterations; yet they are not intermixed with others, ſo as to be loſt among them, but remain in ſeveral bodies, a *diſtinct people*. Their general profeſſion is merchandizing, brokerage, and uſury. In Turky they are employed [u] at the receipt of cuſtoms;

[r] Hottinger. ibid. l. i. chap. 1. ſect. 3. p. 13. Buxtorf. Synag. chap. x. p. 209. [s] Book iv. epiſt. 14. 17. and book v. chap. 2. [t] xii. 10. [u] Sandy's Trav. p. 146.

but they are as ſlaves and vagabonds in all countries, wherever they abide, without the honour and liberty of a nation, and without any form of being a people, *oppreſſed* and *cruſhed* [v] in the ſeveral countries where they are permitted to live, as the miſerable objects of the juſtice and vengeance of God; but withal, a moſt evident and *ſtanding* proof of his providence and truth, in making good all that he had ſo often threatened in the holy ſcriptures concerning them [w], and thence of the authority of the holy ſcripture itſelf.

Thirdly, The chief cauſe of their former captivity and bondage, aſſigned by the prophets, was *idolatry:* But now, ever ſince their return from the Babylonian captivity, they have been free from that: And therefore the obſervation of one of the ancients, made thirteen hundred years ſince, is the more conſiderable, after ſo many ages more paſt, that they are for ſo long time given up by God, not for their idolatry, as formerly, but *for killing the Meſſiah* [x].

Thus much was threatened them even by Moſes, [y] that *every ſoul that ſhould not hear that prophet, ſhould be deſtroyed*, as St. Peter explains that paſſage [z].

Fourthly, It hath been obſerved, that ſince our Saviour's death, all the plagues which were in part fulfilled before, have been more than ſeven times multiplied upon them; and that their continual bad uſage preſcribes the lawfulneſs of their abuſe in all nations. On this occaſion, the reader may peruſe all thoſe particular threatenings [a].

[v] As Deut. xxviii. 33. [w] As Deut. iv. 27. and xxviii. 25. 37. Jer. xxx. 11. Ezek. vi. 8. and xi. 16. Amos ix. 8, 9. [x] Hieronym. in Hoſea iii. ult. [y] Deut. xviii. 19. [z] Acts iii. 23. [a] Deut. xxviii. 15, to the end.

But

But after all the inſtances of God's judgments on the Jews, we are not to forget, that, as they were the firſt nation which were owned by God for his peculiar people, and therefore ſtyled his *firſt-born* [b], ſo all nations of the world have ever ſince received the word of God, and the true religion from them. *To them pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the ſervice of God, and the promiſes* [c]. Our Lord Jeſus Chriſt after the fleſh, deſcended from them; he exerciſed his miniſtry only among them [d], and ſent his apoſtles to preach the goſpel *firſt* to them, *the loſt ſheep of the houſe of Iſrael* [e]. And accordingly, after Chriſt's aſcenſion, *the word was firſt ſpoken to them* [f].— And ſo the firſt Chriſtian church conſiſted of Jewiſh converts [g], and all other particular churches are derived from that church, and thoſe who were the members thereof. And however at preſent they lie under the divine diſpleaſure, yet they ſhall be in God's due time converted; for that *blindneſs in part* only *is happened to Iſrael, until the fulneſs of the Gentiles be come in, and ſo all Iſrael ſhall be ſaved* [h]; which words are underſtood to be an interpretation of that ancient prophecy of Moſes, [i] *When they be in the land of their enemies I will not caſt them away, neither will I abhor them to deſtroy them utterly; but I will remember the covenant of their anceſtors.*

Let all devout Chriſtians take compaſſion on them, as Chriſt did, who was *grieved for the hardneſs of their hearts* [k]. And the apoſtle, though

[b] Exod. iv. 22. [c] Rom. ix. 4. [d] Matt. xv. 24. [e] Matt. x. 5, 6. [f] Acts xiii. 6. [g] Acts ii. [h] Rom. xi. 25, 26. [i] Levit. xxvi. 44, 45. [k] Mark iii. 5.

ſorely perſecuted by them, had *great heavineſs and continual ſorrow in his heart*, upon their account [1]. And let us implore the mercy of God for them, in the words of this excellent prayer of our church: "Take from them, O Lord, all ignorance, hard-"neſs of heart, and contempt of thy word, "and ſo fetch them home, bleſſed Lord, to "thy flock, that they may be ſaved among the "remnant of the true Iſraelites, and be made "one fold under one ſhepherd, Jeſus Chriſt "our Lord. *Amen.*"

[1] Rom. ix. 2.

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